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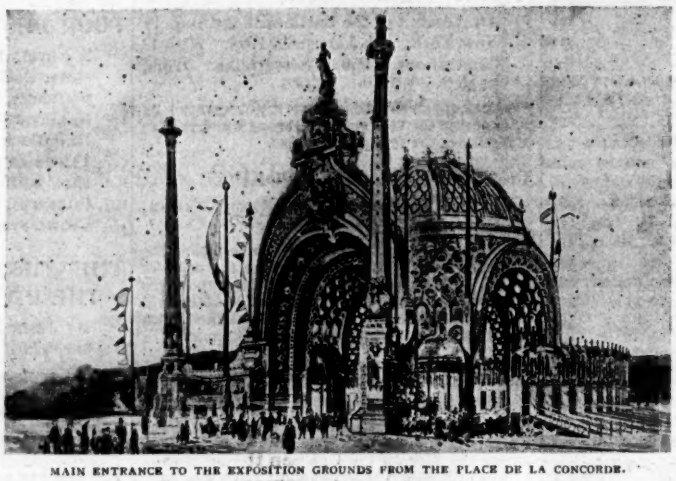

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Volume LXXXV **Boston Thursday 12 April 1900** *Number 15*

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ARTICLES by Rev. C. Silvester Horne and Estelle M. Hurll.

SERMON by Rev. A. J. F. Behrends, D. D.

NEWS BROADSIDE of New Hampshire.

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JAPAN, by Rev. M. L. Gordon, D. D.

CHINA, by Rev. Henry Kingman.

INDIA, by Rev. J. E. Abbott.

AFRICA, by Frederic P. Noble, author of The Redemption of Africa.

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The Christian World

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In the interests of her International Institute for Girls Mrs. Alice Gordon Gulick is putting forth every energy of her vigorous nature, and is hopeful that before many months she may return to her loved work with the $125,000 necessary to warrant the transfer of the school from its temporary headquarters at Biarritz, France, to Madrid, the Spanish capital, where its influence will be felt throughout the entire country. She has just returned from a sojourn in Washington, during which she received permission from Secretary and Mrs. Hay, Hon. John W. Foster and others high in authority to use their names in behalf of her movement to secure an endowment. She also addressed the Woman's Club in that city, besides being heard in several of the churches. Last Friday afternoon, at a Beacon Street parlor gathering under the auspices of social leaders of Boston and Cambridge, she spoke to about 100 persons, and received on the spot pledges of $940. Mrs. Alice Freeman Palmer and Mr. Capen also addressed this meeting. Mrs. Gulick will be a prominent figure among the women delegates to the Ecumenical Conference, and after that gathering will renew her campaign, from which she dislikes to spare a single day even for work collateral to it.

Philanthropy and Missions

The receipts for the India Famine Fund have thus far fully equaled our expectations, and many givers feel great satisfaction in knowing that they have saved some human beings from death by starvation. It should not be forgotten that this philanthropic work could not have been done if the American Board had not long ago organized missions in India. It can be said without exaggeration that its work in its twenty missions in many countries has never been more firmly and permanently established, more fruitful in its results, more encouraging in its promise for the future than it is today. For the last three years growth in several directions has been unprecedented. Had it not been for enforced reductions, owing to lack of funds, it might have been phenomenal. The Board will enter upon the new century, its ninety-first year, with an equipment of plant and missionaries unexcelled. Never before has it been confronted with such opportunities for growth and enlargement. Its missionaries are re-enforced by over 3,000 trained native workers and over 60,000 pupils in its schools. What does this not mean for the next generation? The question is, Shall the Board enter upon the new century with a debt, to discourage the missionaries and block their progress? This is not necessary if each one will do at once what he is able to do to prevent it. United, positive and immediate action is essential. Five months remain of the Board's business year. No large legacies are in sight, but shall not such an increase in donations be shown as shall make a debt impossible, and the courageous words of President Capen about a million dollars a year in the immediate future seem truly prophetic?

The Carew Lectures at Hartford

From every side comes praise of Dr. A. J. Lyman's Carew lectures, now in progress at Hartford Seminary, and of which we are giving abstracts from week to week. Not only are the students, for whom they are particularly designed, and the faculty as well charmed with their scope and style, but citizens of Hartford, including many of the substantial business men and prominent women, are thronging the lecture-room. The secret of this noteworthy success is Dr. Lyman's own approach to his theme, which is Preaching in the New Age: Its Office and Art. Besides corresponding with hundreds of theological students all over the country, he spent two weeks earlier in the year at Hartford, where he made it his business to talk with the students personally with a view to ascertaining their problems and ideals as they look forward to the Christian ministry. Possessing himself thus of their view point, he is able now to clarify their thought and to answer their deepest questions as no man could who had sat in his study chair and woven his lectures out of his own thinking and the books which other men have written. In this way Dr. Lyman illustrates his own ideal of preaching, which is turning back upon the audience its own thought and feeling, only uplifted and interpreted.

The Decline of Family Worship

We recently called attention to the letter of the bishops of the Methodist Episcopal Church calling upon the clergy and laity to a week of fasting and search for spiritual power. The Wesleyans of Great Britain are similarly ill at ease over their spiritual condition, and the *Methodist Times* does not hesitate to say that nothing is causing the declension of spiritual power among them more than the decline of worship in Wesleyan families—not worship in the chapels but worship around the family altar. It tells of homes of high officials in the denomination where the custom is dying or dead. It commends the loyalty of the Scotch to the custom, and cites the peculiar place of dignity and influence which the wife and mother in Quaker households has because she with her husband or in his absence leads the family prayers. The changed social structure and increased complexity of life have affected the habits of American Christians in this matter, as well as their British brethren. But these changes do not justify the abolition of the old idea of family recognition of God, even though they may make necessary some changes of form and method. These should be natural and spontaneous.

Grace Before Meat

Pastors can do a real service in behalf of the re establishment of family worship by circulating in their parishes books which contain proper forms of worship. The steady demand for the little book which we issued last autumn, entitled Closet and Altar, is evidence of a widespread desire for the right sort of aid in expressing the longings of the soul. We have now prepared a modest booklet, entitled Grace Before Meat, which appears as the April number in our Handbook series, and sells at the moderate price of 100 copies for $1.25. Its sixteen pages contain the best of the forms of blessings at the table which have recently appeared in our columns. These were gathered from a variety of sources, ancient and modern. What dignity it would bring to the family table if the head of the house, or even a younger member of the family, should express in heartfelt language gratitude for God's constant supply of temporal need. Some of the forms in this book are designed to be repeated or sung by the children. It is our earnest hope that those who shrink from offering a blessing of their own will find these simple forms useful. Perhaps so small a matter as saying the grace at table may lead not only to the establishment of family worship, but to an entire change in the spiritual atmosphere of the home.

We trust that pastors and Sunday school teachers will note the opportunity which this publication provides.

World-wide Interests of College Students

Probably never before have students in New England Christian colleges been so well informed as now concerning the personal life of men and women in foreign countries, nor so interested in promoting their highest welfare. In all these institutions are definite efforts to instruct students in Christian missions. In Smith College two well-attended mission study classes meet weekly, studying the work not only in well-known lands but in regions less known. Among their beneficiaries are a medical missionary in China, a scholar in Calcutta, Bible women in Madura, the institutions for educating Negroes and Indians in Hampton and Carlisle and the work of Bishop Hare in North Dakota. These classes have heard addresses from a number of well-known experts in missionary work, such as Robert E. Speer and Henry van Dyke. Five mission classes for mission study in Wellesley College meet weekly with Miss Woolley, and number about eighty. They have been studying Japan with text books published in connection with the student volunteer movement, which is this year represented by five members in the college. Boston University has classes for similar studies and supports work in missionary fields. These examples might be multiplied, and we believe the time is coming when it will be considered an essential part of a liberal education to know what is being done in the name of Christ to uplift humanity in every part of the world.

The Betterment of the Sunday School Library

It is a happy omen when librarians meet to consider the problems of Sunday school library administration, as viewed from the standpoint of those who are technically expert in library administration and as well interested in Sunday school betterment. At the recent meeting of the Western Massachusetts Library Club this matter was considered, first as to the aid which city and town libraries can give to teachers and superintendents of Sunday schools, and second as to the precise grade of books to be placed in a Sunday school library where there is no town library or where there is such a library and hence less need of the Sunday school library covering as wide a range of literature. Superintendent Brodeur of the Chicopee schools in his address emphasized the need of more care in the selection of the Sunday school librarian, who in these days must be something more than a care-taker and distributor of books. He or she should be the best read, most cultivated person to be found in the church, in touch with the teacher's and scholar's needs as well as conversant with the literature to be distributed. The interesting statement was made that the New York Free Circulating Library at present is supplying five Sunday school libraries with books on precisely the same terms that it distributes them to the public schools of the city, and the opinion was expressed by several that, while public libraries cannot always furnish the whole supply of books for the Sunday schools, they may reasonably be relied upon to furnish certain forms of literature, the expense of which, being saved to the Sunday school, may be applied to the purchase of works of art to be used in illuminating the Biblical narrative and Oriental life.

Oberlin's Great Reunion

Between three and four thousand persons, many of them former students at Oberlin, are expected to attend the reunion there in June, for which preparations have been going on for two years. It will be one of the most eventful end-of-the-century occasions in American educational circles, and perhaps the most important gathering at Oberlin since the Jubilee of 1883. Official representatives of Harvard, Yale, Columbia, Princeton and other leading universities will take part in the proceedings of the distinctively Educational Day, while national and state dignitaries will grace the day set apart for the consideration of civic problems; and there will be another, in which interests peculiarly relevant to Oberlin will be at the front. The college of Finney and Fairchild has hosts of enthusiastic sons and daughters in all quarters of the world, and as many as possible will heed the affectionate summons of their *alma mater* to revisit the college home and note its steady swing forward under the guidance of President Barrows. Naturally the reunion will not be devoid of financial fruitage. For some time a number of classes have been gathering funds, whose aggregate eventually will swell the resources of the college. One class has raised $10,000 and another $5,000. What Oberlin is doing, as the old century is giving way to the new, to conserve and utilize the devotion of its graduates may well be imitated by other institutions. Indeed, signs multiply that many of them are alive to the exceptional opportunity.

American Altruism

The New York *Times* has procured from the publishers of Appleton's Annual Encyclopedia advance sheets of the estimate of the benevolent gifts of the year, which that valuable annual of late has compiled and published systematically and carefully. The table shows a total of nearly $62,750,000 given to educational, philanthropic and religious institutions during the year 1899, in sums of $5,000 or more, which added to the gifts similarly contributed during the years 1893–98 gives a total of $266,550,000. Mindful of the fact that these figures do not include any of the regular gifts to such institutions in smaller amounts than $5 000, and realizing that it remains true, at least of religious organizations, that their most generous and valued givers are still the people who give from moderate incomes, it becomes apparent that the total beneficence of this republic's citizens today must be a sum so vast and so commensurate relatively with the wealth of the people that it is not the right of any man, at home or abroad, to term us a selfish or niggardly nation. It was because he was aware of the facts, for which this vast aggregate above mentioned stands, that Mr. Joseph Chamberlain declared recently, when discussing the condition of Birmingham University, that unless the men of wealth of Great Britain awoke to the fact of how lavishly private citizens in the United States and Canada were giving of their wealth to the endowment of institutions of higher education, they must expect to see the British students and teachers hopelessly distanced by the students and teachers of America with their superior advantages; and he added a word of warning to his hearers, that British trade and commerce were similarly imperiled by the superior education which state-aided German schools and state-aided and private-aided American schools were giving to their young men.

Congregationalism Still Gaining

In current discussions of our growth as a denomination it is only fair to take a view that includes more than a single year. What do the decades say about the growth of Congregationalism? From 1870 to 1880 the gain in membership was 77,814. In the next decade the figures leaped to 122,500. Later statistics carry us to 1898. In these eight years the increase is 121,402, only 1,008 less than the gain of the entire decade from 1880 to 1890. Dr. H. K. Carroll placed our membership at the close of 1899 at 630,000, an increase of 1,766 for that year. This carries us ahead of the gains of the last decade by over 600. Those who regard 1900 as still in the nineteenth century have one more year to draw upon. While there is no reason for any elation from these figures we may note the facts and take courage.

Fruits of the Federation of Churches

The recent Congress of Free Churches in Great Britain, held at Sheffield, showed the rapid growth of the federation movement in that country. This fifth annual meeting brought together about 1,000 delegates, and the local councils represented in England and Wales number 644. These councils stimulate Christian effort in many ways. United evangelistic missions form a leading part of their operations. More than half of the councils have during the year held such missions, and there has been a great extension of open air preaching. They engage in house to house visitation, organize temperance conferences, arrange lectures on Free Church principles, exercise influence in local elections where religious or moral issues or the interests of the Nonconformist churches are at stake, watch the action of local bodies, boards of guardians, burial boards, etc. Organizing an unsectarian day school, paying the stipend of a Nonconformist chaplain to minister at the workhouse, supporting a parochial nurse for the sick poor and other special features distinguish some of the councils. The federation idea, which has been undertaken to some extent in New York and other American cities, has not as yet produced so extensive results in this country as in England, though considerable hope is entertained of definite results from the recent meeting in New York. The example of the Free Churches on the other side of the ocean invites closer imitation.

British Liberality

The liberality of British Christians is likely to be put to a severe test in the immediate future. The war tax, with its increase of

assessment upon incomes to five per cent., the charitable funds in connection with the war and Indian famine, are claims which cannot be disregarded. In addition to all these calls the Congregationalists, Baptists and Wesleyans are this year raising special Twentieth Century funds, the appeal for which is awakening enthusiasm among the churches. Of the $5,000,000 which the Wesleyans have set as the goal of their endeavor, it is announced that $4,000,000 have been already secured. The figures of the Congregational fund are not at hand, but the canvass of the congregations is in vigorous progress with large gifts and undertakings on the part of churches and individuals. The Congregationalists of Wales have undertaken to raise $100,000. In Canada, also, the Congregationalists, Baptists, Presbyterians and Methodists have planned for similar funds. If, with all these special calls of duty and ministration, the high level of church maintenance and ordinary mission work can be reached, the closing year of the century will be a notable year in the history of British Christian life.

Christian Assurance of Immortality

The persistent, superficial and unsatisfactory efforts which men make to find outside of Christianity some assurance of immortality is pathetic. The hold which Spiritualism and other similar forms of religious belief have gained upon thousands is largely because they pretend to offer such an assurance. The human mind and heart hunger for convincing evidence on the subject. Probably evidence sufficient to convince the most exacting never will be given in this life. The Almighty has not seen fit to explain all the mysteries of his dealings with us, and an enlightened spirit can see good reasons why he should not. But in regard to immortality, certainly he has given us in connection with the Christian religion evidence sufficient to satisfy a reasonable mind beyond cavil.

Our Lord's resurrection in itself, and in its connection with the human race, is a proof that we shall continue to live after death which not only has been found sufficient by tens of thousands ever since, but satisfies him who is content with reasonable proof. The fact that Jesus himself rose from the dead and rose in a condition of life and activity not only equal to that which he had enjoyed in his human body, but vastly superior to it, and the fact that he is the type and example of humanity, prove not only that life after death is possible, but that it is certain.

For what else did Christ come back from the tomb? His redeeming mission had been accomplished. He added little of special significance to what he had done before. That he gave further instructions and suggestions to his own between his resurrection and his ascension is true. Yet the principal, if not the only, excuse, so to speak, for his resurrection was that thereby might be demonstrated the fact of life after death, not as peculiar to him, but as a possession of all who believe in him, and doubtless of the whole human race.

It was a confirmation of the instinct of immortality in every human breast. It was an admission of the force of the argument which every mind advances, now and then, that this life, at its best, is imperfect and offers but an insufficient field for the fulfillment of our natural and spiritual possibilities, and would be only like a statue half modeled and left in the rough, were it the whole of life. The resurrection was a great object lesson, intended to make its impression as such, rather than by dogmatic inculcation, and as such it is the more unanswerable.

Probably not one person in a hundred has any doubt of immortality except in some hours of depression. They, even though they be not Christians, who look hopefully into the future, seeing the good hand of God dealing with them and their race and perceiving the unmistakable tendencies and implications of human life, have little doubt of immortality. And those who belong to Christ distinctly and study his teachings, imitate his spirit and do his work, know of a surety that death is but the passing from one realm of life into another as through an open door.

The Divine Commission to Preach

A recent council called to ordain a young man to the ministry was divided in opinion as to his qualifications for the office. His education has been limited to a short course in a high school and another in an institution which calls itself a lay college. He had applied to an association for a license to preach, and this had been granted for one year, joined with a request that he should not seek ordination. Under these conditions a considerable minority opposed his ordination.

We do not assume to pass judgment on the young man's qualifications for the office of the ministry. We do not doubt that there are exceptional reasons which sometimes warrant a council of churches in ordaining a man who has not the preparation usually required. Such reasons, on the whole, may have been sufficient in this case. But concerning the reason which seems to have been prominently urged we have decided convictions.

The candidate insisted that the council had no right to refuse him ordination in view of his personal conviction that he was called to preach the gospel. This position was vigorously defended by his friends on the council, some of whom had come from beyond the bounds of the local conference of churches to support his claim, and it seems to have had much weight.

Every one has the right to preach if he can get hearers. But when a man asks the representatives of churches called in council to indorse and set him apart as a minister in their denomination, he does not invite them to take his word as to his fitness, but to exercise their judgment concerning it. If God has by revelation called him to preach, he will communicate as directly with the members of the council on the subject as he has done with the young man. It is not to be supposed that God will employ him as the only means of revealing his will to the churches.

Nor are young men or their personal friends always the best judges of their qualifications for the ministry. Many churches have suffered, and not a few have died, through their having been committed to the care of well-meaning, but unqualified, ministers. Some of our newer states a few years ago were strewn with the wrecks of such enterprises. Rapid growth of new towns called for more ministers than could be found fitted for their work, and missionary societies searched in the ranks of business men and even beyond the seas for laborers. In some cases the ministry suffered violence, and the violent went into it by force, on the ground that God was impelling them and men must not hinder them. But the results have been costly and disastrous both to ministers and churches.

We would refuse no one the privilege of preaching the gospel. There is pressing need of large additions to the number of those who are doing it as laymen and women in all the churches. But when the prominent reasons urged for bringing those who want to preach the gospel into the ministry are that they have the right to credentials from churches because they have a divine call and can thus be aided to an assured income for their support, then those to whom the welfare of the churches is already committed should weigh the matter carefully. They may not submit their judgment to the convictions of the candidate. For if an educated ministry is to count for anything in the Congregationalism of the future, it will be because the guardians of entrance to it appreciate the need of maintaining a high professional standard.

Revise the Church Rolls

It seems probable that the statistics to be presented at the annual meeting of the Massachusetts General Association next month will show a considerable shrinkage in the total membership of churches in the state. A single local conference reports a loss of about 400. Nearly one-half of this shrinkage, however, is due to a revision of the rolls of a single church, which has left off the names of some 200 members, of whose present whereabouts it can find no trace.

The list of absentees as given in the Year-Book is steadily increasing. In 1888 it was 66,462; last year, 83,148. This last number is more than thirteen per cent. of the entire membership. In several of the larger Massachusetts churches the absentees number from 100 to 400. The published figures do not represent the actual condition of the churches.

Is it not worth while to begin the new century with a reasonably exact and honest list of the members in the communion of Congregational churches in the United States? Let us cleanse our church rolls of the names that stand for nothing. Let us put forth united and general efforts to persuade absentees to transfer their relations to churches near their homes and where they worship. This will bring about a renewal of covenant and a quickened spiritual life of many thousands of professing Christians. It will strengthen the bonds of fellowship between many of the churches, and lead multitudes of their members to a new appreciation of their responsibilities and

privileges. It is, indeed, one of the most important steps to be taken toward securing a revival of religion that will swell the church rolls with names of men and women whose membership will mean all that is claimed for it in church manuals.

The auspicious time to begin this work is the present. That it may be done thoroughly it is necessary that the churches should act together, for some pastors desire to keep as large a nominal membership as possible, while others are as indifferent as the absentees. Pastorless churches also should not postpone revision for the coming of a new pastor. We commend this subject to the local and general associations and conferences at their spring meetings. If it shall be intelligently discussed, a suitable address prepared and sent to every church, and committees appointed to promote the work and report results at the next annual meetings, we may turn apparent losses into substantial gains, and begin the new century with new zeal and courage.

The Restlessness of Russia

Would it not be interesting could we look back upon the political history of the next few years from the point of view of those who will be alive at the middle of the coming century? The unexpected outreach of the United States, for good or ill, into the Orient has not more substantially altered the conditions of three years ago than the history of the next three years may change those of the present. Russia now is the storm-center, the nation in which unrest and ominous agitation are accumulating force. Whether it be to divert internal popular attention from suffering by famine, poverty or oppression, or to neutralize the possible or actual advances of other nations, or to take advantage of the present engrossment of England, her great rival, in South Africa, or merely because the growing pains of a great, crude, vigorous and undeveloped but mighty nation are being felt, Russia is quivering with threatening movement which may be fateful for Europe and Asia and cannot fail to have serious results to us also.

On her eastern border she is massing troops and ships as if for aggression. She has practically taken possession of Korea, under the very eyes of the indignant Japanese, and seems to be intent upon war with them, if they object to her course. The danger seems so imminent that they too are arming in hot haste, and, although to defeat Russia will be no easy task, they will not be enemies whom she can afford to despise. The fortune of events, however, may favor them, for Russia is in difficulties simultaneously in the west. She wants Asia Minor, nominally asking only to build a railroad through it—as an offset to that which the Germans are building from the Mediterranean to the Persian Gulf—but nobody is blind to the fact that she means to send enough troops thither, "to protect the railroad," to make her mistress of the country.

Now the sultan of course sees the real meaning of this new scheme on the part of Russia. But he cannot help himself unless Europe, and Austria in particular, assures him support. Yet he may fight Russia again, and contemporary wars with Turkey and Japan might be too much even for Russia's large resources. Moreover these do not include the most necessary of all. She is short of money just now, and cannot easily raise comparatively small loans in Europe. Could the czar have his way, probably Russian aggressiveness would be checked and peace maintained. But, although a despot, the czar is much at the mercy of his officials, and some of their leaders are hard to be restrained.

Whatever the effect of the South African war upon British territory and prestige is to be, it is clear just now that what may prove a far graver conflict in its relations to the world in general may be at hand in the Orient. The most determined optimist cannot close his eyes to the danger of it. But, if it comes, like every other great catastrophe in human history it will be overruled for good in the end, we have no doubt. Russian success in the East or West or both may bring to pass such education and enlightenment within her borders as to be a blessing to the world and a safeguard for the long future. Perhaps the new hold of our own country in the East may prove to have provided us with an opportunity of service in some form to humanity which otherwise would have been out of our power.

Current History

The Porto Rican Bill

The Senate on the 3d, by a vote of 40 to 31, six Republicans being recorded in the negative, passed the bill framed by the Senate committee for Porto Rico's civil government. It was at once referred to the Committee of Ways and Means in the House, and when reported back by that committee in substantially the form in which it came from the Senate it will probably be rushed through without lengthy or any adequate debate.

This bill provides for the presidential appointment and confirmation by the United States Senate of a governor, secretary of state, attorney general, auditor, commissioner of the interior and commissioner of education for the island, who, barring the governor, with five other persons, natives of the islands, will make up the higher house of the insular legislature, or the executive council, the lower house of the legislature to be made up of thirty-five members elected biennially, its members being required to be able to write either the Spanish or English language and possess taxable property in Porto Rico. Local suffrage rights ultimately will be determined by the executive council. Legislation will originate in the insular legislature, but Congress may annul the same. The judiciary—the higher judges appointed by the president and confirmed by the Senate and the lower appointed by the governor and confirmed by the executive council—will pass upon insular litigation. In addition, a United States District Court, similar to the circuit courts of the United States, will be created to have cognizance of all matters brought before such courts in the United States. Appeals from both of these judicatories may be taken to the Supreme Court of the United States in all cases where the Constitution of the United States, or a treaty thereof, or an act of Congress is brought in question. The insular government and citizens of Porto Rico are to be represented in Washington by a commissioner entitled to official recognition in all departments of the Government, and to be paid for his services from the national, and not the insular, treasury. Citizenship in the island is citizenship in Porto Rico, not in the United States.

These provisions of the bill are of far greater importance than the tariff provisions of the bill, over which most of the debate in and out of Congress has raged. The tariff will cease to be operative on March 1, 1902, or sooner, providing the government created by this bill shall have created a system of local taxation sufficient to meet the necessities of the government. But in the facts briefly suggested above lie the foundations of a colonial policy by a republic. Therein is distinct recognition of the constitutional right and political duty of differentiating between inhabitants of a nation which has within its borders varying types of civilization and peoples whose degrees of ability in working republican institutions are unlike. The educational and property qualifications for suffrage and representation in legislative and executive positions indicate that there is no disposition to repeat in Porto Rico the horrors of the reconstruction period of our own South. Everything shows that our attitude at first is to hold the island and its people off at arm's length before permitting them to enter the family circle, even as a territory. It may seem hard-hearted, but it is wiser to begin so. Privileges earned are appraised more highly than favors bestowed. It is easier to advance than it is to retrace steps in matters of this kind. Evolution is a safer method than any other.

The Hawaiian Territorial Bill

While the Senate has been dealing with the Porto Rican Bill the House has been debating the provisions of the bill establishing territorial government in Hawaii. The chairman of the committee on territories, Mr. Knox of Massachusetts, has had the measure in charge and has defended its provisions as reported from the committee. In recognition of the islands as a territory rather than as a dependency the framers of the bill have deferred to the wishes of those Americans in Hawaii who have had and will continue to have preponderating influence in shaping the history of the islands. But the refusal to recognize the recommendation of these residents that suffrage should be based on property as well as educational qualifications, may, however, in time make trouble for the Americans in the islands and for the United States, for it is conceivable that the Asiatics now in the islands may some day become literate and outvote the Americans. The effort made by Congressman Hill of Connecticut to induce the House to explicitly declare in the bill that the granting of territorial rights in no way established any claim to statehood in the future failed. But the fact that he raised the point and protested against any course which would make it possible that the islands with a predominant Asiatic population ever should be a candidate for statehood in the Union indicates what the grave problem of the future is to be after we have settled the temporary

status of our insular possessions, Congressman Gillett of Massachusetts succeeding in carrying through an amendment to the bill which forbids the establishment of saloons on the islands. Mr. Gillett explained that while, when dealing with the liquor trade in Massachusetts, he believed thoroughly in local option, yet there were reasons why in this case he believed in prohibition on a large scale. Mr. Gillett is understood to be backing similar amendments to the bills affecting the Philippines and Porto Rico.

Sectarian Indian Schools

The Senate, on the 7th, began a somewhat bitter debate on the issue raised by Senator Jones of Arkansas, who introduced the following amendment to the Indian Appropriation Bill:

That the Secretary of the Interior may make contracts with present contract schools for the education of Indian pupils during the fiscal year ending June 30, 1901, but shall only make such contracts at places where the Government has not provided facilities for all the children of school age residing thereat, and to an extent not exceeding the number of children in attendance at said contract schools at the close of the fiscal year ending June 30, 1900.

The only contract Indian schools today are the Roman Catholic schools. Hence, expressed in plain English, this amendment means that the United States shall support Roman Catholic schools for a longer time than was agreed upon when Congress last discussed this issue, the Protestant denominations accepting squarely the decree of the legislators and abolishing their schools, the Roman Catholics maintaining theirs and fighting on for support from the Treasury, and now introducing this authorization of a further extension of time. Senator Jones's amendment found supporters in Mr. Vest of Missouri and Mr. Carter of Montana, a Roman Catholic. It was opposed by Thurston of Nebraska, Lodge of Massachusetts, Gallinger of New Hampshire and Shoup of Idaho. With full warning as to what the fixed policy of the nation was to be, and with abundant time to secure funds with which to carry on their schools if they wished to continue them, the Roman Catholics have never relaxed their purpose to secure by hook or by crook a continuance of Federal support.

On the 9th the amendment was defeated by a vote of 30 to 16.

A Fine Admiral—but an Unwise Man, and a Political Neophyte

If at any time between the day when the Spanish fleet was defeated in Manila Bay up to the time of his taking up residence in Washington, D. C., George Dewey of Vermont had let it be known, preferably through others, that he would consent to accept the presidential nomination of one or the other of the great parties, he might have played havoc with the plans of the respective party machines, so exalted was the public's opinion of his character and his ability and so prone are the American people to make civil rulers out of successful warriors. But from the day in February, 1899, when interviewed in Manila, he said that he had no desire for political office and was not fitted for it, down to last November, when he said that army and navy officers should stay where they belong and let trained civilians occupy the presidential office, Dewey steadily refused to be seduced into a course of action which some of the "yellow journals" of New York were insisting he should follow, and the people who had questioned whether any man could survive so much adulation as Dewey had received, or could keep modest and self-restrained under such unparalleled homage, had really come to believe that in the hero of Manila the United States had a truly great man.

But a turn came soon. The marriage, the peculiar disposition and transfer to his wife of the residence given expressly to him by subscribers to the popular fund for the purchase of a permanent home for the naval hero surprised the country and moved the idol nearer the edge of the pedestal. His signing the report of the Philippine Commission grieved those who looked upon him as an anti-expansionist. Dispatches from Washington during the past month have intimated that the Admiral had the presidential bee buzzing in his bonnet, and last week he announced that in response to public demand he had consented to be the peoples' candidate for the presidency, standing on the platform of the Constitution and strict obedience to the laws of Congress. A day later he announced that he was a Democrat, and that he would prefer the Democratic nomination. The peculiarity of this announcement, both as to its method of promulgation and its vagueness of alignment on issues of the day, did not commend the candidacy even to those who might like the opportunity to vote for some one other than Messrs. Bryan and McKinley.

That some of the anti-Bryan Democrats of the country, men formerly in high places, have been endeavoring to secure the Admiral's consent to let his name go before the next national party convention we have no doubt. But the Admiral, if convinced that the time had really come for him to right about face and play the part of statesman, of saviour of his country, should have left the time and manner of the announcement of that fact to men less ingenuous and more politic than himself. But as it is, even they would fain deny now that they have had anything to do with him in this matter, so little response has the self-announced candidacy called forth and so general is the feeling of regret, even pity, for the act that must of necessity tarnish somewhat the fame of a man who has won deserved and lasting admiration as a naval commander and as a tactful administrator of national interests in days when the tension was severe. His share of the blame the Admiral must bear, and he is getting it in severe and large measure. But the blame is not wholly his. The men who, by personal appeals and letters, drew him into the web are not wholly blameless. If he, being a sailor and not a politician, has not been tractable, and if by blurting out the truth has upset their plans, the public will have as little sympathy for them as conspirators as it has much mortification at the Admiral's misstep.

British Fears

As yet not an incident to mar the pleasure of the aged queen's visit to Ireland has occurred, unless it was the attack upon her, in the columns of *United Ireland*, by Miss Maude Gonne, which led to the suppression of the sheet. Vast crowds have welcomed her as she has ridden through Dublin streets, in state and on tours of inspection of all its varied districts, in the alleys of the poor as well as on the avenues of the wealthy. Especially touching to the queen have been the joyous greetings of the children, brought in in large numbers from the country districts to swell the ranks. Many a Briton will not breathe freely until the monarch returns to English soil. But thus far she has had naught but courtesy from a people innately courteous, who, though they dislike the race and the political Power she represents, also reverence a godly character and physical and moral courage.

The attack upon the Prince of Wales by a Belgian youth named Sipido, who shot at the prince while in a train just leaving the station at Brussels, deeply stirred the British public last week, and at first was interpreted as an outcome of Belgian antipathy to Great Britain for its course in South Africa. But it is known now that Sipido was one of a band of young Socialists, and that he had previously expressed hatred of rulers in general. The Belgian legislature, King Leopold, the Belgian minister of foreign affairs all hastened to make amends, to express regrets and to inform Great Britain that Belgium as a Power was not forgetful of British aid in periods of peril in the past.

Cecil Rhodes landed on English soil last week, and by his financial colleagues and lieutenants was hurried up to London, where he has since been quite severely let alone by the British public and press, who are not as kindly disposed toward him as of yore. His selfish conduct during the siege of Kimberley, his sneering comments on the British soldiery since his release from the siege, and the suspicion on the part of many of the best of the English that he, more than any other man, is responsible for the present expenditure of British blood and treasure have all contributed to bring about a "frost."

The news from South Africa is not especially consoling to the British. The capture by General Methuen of a Boer detachment preceded by the death of General de Villebois Mareuil, chief of the staff of the Boer army, is about the only ray of light in a scene of some gloom. Mareuil was the ablest of the foreign "soldiers of fortune" who had thrown in his lot with the Boers, and his skill as a tactician had been of much value to his employers.

The news of a contrary sort runs like this. Boer commandos are sweeping down on isolated detachments of the British army set to guard the railway communications to the south, and thus far have succeeded in bagging ten British to one Boer lost. Following up these tactics they undoubtedly can make trouble for General Roberts so long as he stands still, and this he has been forced to do for lack of transport and proper clothing for his men, the cold season having set in. Interviews with the Boer leaders indicate that their spirit of resistance is as fierce as ever. The recent British reverses have once more tested the loyalty, not only of the Free State burghers, who, after the capture of Bloemfontein, renewed allegiance to Great Britain, but

also of the natives in Basutoland and Swaziland, who are now said to be wavering on the verge of an outbreak against Great Britain.

The Problems of British Statesmanship

The subject of colonial representation in the imperial Parliament, and hence colonial participation in shaping imperial policy, came up last week in the House of Commons and called forth from Mr. Chamberlain the significant statement that such a change must come gradually and the first approach proceed from the colonies, not from Great Britain. Premature discussion of the matter, he thought, would be fatal to its success ultimately. He doubted whether self governing colonies like Canada would sacrifice independence for the sake of votes in the House of Commons; and our reading of the Canadian press confirms us in this opinion. The events of the past six months in the British empire have developed a deeper feeling of nationality in Canada quite as much as anything else. Great Britain henceforth can count on Canadian aid usually, and always when Canada feels the conflict is one in which Great Britain is in the right and deserves and needs aid. But Canada will not commit herself irrevocably to assistance in all wars in which Great Britain may engage. Even less inclined is she now toward union with the United States. Her prosperity, her incoming tides of immigration, her newly developed mines, and her taste of military power and prowess have made her more confident of innate strength and assured perpetuity; and our diplomats will find this out the next time representatives of Canada and the United States come to a test of conflicting opinions and titles to property.

Schemes for British treatment of the Dutch republics are born each week in Great Britain, and Mr. James Bryce is the last to prescribe. He seeks a lenient treatment of the Dutch on lines quite different from those outlined by Lord Rosebery and the Liberal Imperialists, being unwilling to destroy the autonomy of the Free State or the Transvaal and looking forward to such a federation of states in South Africa as is found in Canada in the amicable relations of Catholic French Montreal with the strong Protestant English provinces like Ontario.

For Current History Notes see page 541

In Brief

The great Christian festival of Easter has paramount recognition in our pages this week, and much is presented that will foster the spirit of joy and hope that belongs to the day. Dr. Behrends's sermon on The Lost Christ ought to aid in the recovery of him for those whose hold upon the most majestic person in history has grown feeble. Mrs. Spofford never wrote a more tender story than On Easter Eve. It abounds in comfort for those whose dear ones have gone on before them. The illustrated article by Miss Hurll sets forth certain spiritual aspects of the resurrection which do not always receive consideration. Miss Thomas's poem gives a fresh and beautiful interpretation of a familiar incident in connection with Christ's manifestation of himself after he rose from the dead. Other material in this number, while not strictly Easter in character, will be found enjoyable and profitable. Mr. Horne's bright comparison of English with American homes shows that he has other gifts besides those of effective oratory.

We shall be glad to receive brief reports of Holy Week services.

How about sending that pastor of yours to the Ecumenical? We suspect that it might do his wife a world of good to go too.

Dr. Pearsons celebrates his eightieth birthday this week and joins with it this nugget of octogenarian wisdom, "Old age depends upon heredity, common sense and a good stomach." In his case a good conscience and a generous hand may be added, as a whole army of collegians who are indebted to him can testify.

Mrs. Arthur Smith, writing from Pang Chuang to *Life and Light for Women*, tells of a Chinese Christian pastor who has named his boy Mu Ti (Moody) after the great American evangelist. Mu Ti means love of God. How the fame and fragrance of the memory of the great preacher to the masses has gone out to the ends of the earth!

Professor Harnack of Berlin University, in the last issue of *Zeitschrift für die Neutestamentliche Wissenschaft*, suggests that the epistle to the Hebrews may have been written by a woman, the Prisca referred to in Romans 16: 3, 4, who, with Aquila, won Apollos to Christ, and who was intimately associated with Paul and Timothy. The reasons given by Harnack for his startling view are plausible, if not probable.

The announcement made on Saturday of the election of Professor Hincks as successor of Woods, Park and Harris in the Abbot professorship of Christian theology at Andover Seminary was received with applause by the students, who rejoiced in the fresh recognition given to Professor Hincks's ability and attainments both as scholar and as instructor. Though he will in future teach systematic theology, he will continue to deliver his course on the Theology of the New Testament.

At an installing council held last week in the vicinity of Boston out of twenty-nine churches invited only eighteen were represented. If four of these had failed there would have been no quorum and the installation could not have taken place. Nearly all these churches are in the same conference and within reach by electric cars of the church inviting them. Such indifference to church fellowship borders closely on discourtesy, and is not an encouraging symptom of the Congregationalism of eastern Massachusetts.

Chief Joseph of the Nez Perces tribe of Indians is in Washington pleading for just treatment of his tribe by the United States. At a hearing last week he incidentally revealed some antipathy to churches, and when asked why, he replied that he was more anxious to see schools established on the reservation, because while the school teachers would work harmoniously, the ministers would teach the people to quarrel about God. "We Indians," he said, "quarrel about men sometimes, but we never quarrel about the Great Spirit. We worship him, but we never quarrel about him." Chief Joseph is frank, and searching, is he not?

Delegates to the Ecumenical Missionary Conference have begun to arrive both in Boston and New York. The latest edition of the program of the conference shows that the committee has arranged for overflow meetings in the Central Presbyterian Church on the evenings of April 23–May 1, at which some of the most eminent delegates will speak should Carnegie Hall prove inadequate to seat the delegates and visitors. Rev. Dr. Judson Smith, chairman of the committee, anticipates that at these evening meetings visitors other than delegates may have difficulty in finding seats, but that at the other meetings of the conference there will probably be room for all non-delegates who wish to attend.

Rev. G. Campbell Morgan, one of the busiest of London pastors and well known, too, in this country, is obliged to be off duty until the end of this month, owing to serious throat trouble which necessitated an operation. When he resumes work he will confine himself to his ministerial duties at New Court, Tollington Park. Hitherto he has been in the habit of spending two days of each week in holding evangelistic meetings in different parts of England. Happy the pastor who is in demand for platform work who senses its inroads upon his pastoral duties before ill health compels him to days and weeks of total inactivity. Another of our English brethren pleasantly remembered in America, Mr. Albert Spicer, is a victim of gout, necessitating abstinence from parliamentary and public engagements. The same complaint obliged him to remain at his hotel in Boston during nearly all the sessions of the International Council.

Ten weeks ago we made the first announcement in our columns of receipts for the Indian Famine Fund and expressed the hope and belief that in due time the amount would reach $50,000. Our expectation has already been realized. Contributions come in, not alone from our own country, but from other lands. For example, a gift of $44 was received last week from Constantinople, half of which came from an Armenian congregation. Meanwhile, interest in this relief work is increasing in our own country. An instance is a meeting in Topeka, Kan., last Thursday evening, representing the churches of that city, at which Governor Stanley presided, to adopt plans to canvass the state to raise 1,000,000 bushels of corn to send to India. Send all contributions to *F. H. Wiggin, treasurer American Board, 14 Beacon Street, Boston*, marking them for "The Congregationalist's Indian Famine Relief Fund."

Eight years ago the American Missionary Association began its work among the Esquimaux in Alaska with two young men who volunteered to take this distant missionary service. The romantic story of their labors is well known. Mr. Lopp is still carrying on the work, made more sacred than ever by the grave of his companion, Mr. Thornton. The association finds occasion now to send another missionary, either a layman, as were the first two, or a minister, into this interesting field. The first workers came to its knowledge through their reading a paragraph in our denominational papers. Will it be so now? The association, by the way, has just issued its annual list of 676 missionaries working under its auspices in the South and West, as well as in Porto Rico, and a valuable reference document it is, since it locates each worker in his or her field. Tennessee leads with fifty-seven missionaries, and Georgia is second with fifty-four.

Professor McGiffert has formally withdrawn from the Presbyterian Church. His letter, read to the Presbytery of New York last Monday, expresses in its two concluding sentences a faith and a conviction without which the Christian Church would be a shorn Samson. He says:

> I believe that the time will yet come when the all too prevalent misunderstanding of the spirit and purpose of the many Christian scholars who are trying to contribute in their several spheres to the advance of the kingdom of God shall everywhere give way to sympathy and mutual co-operation, and when the alarm now so commonly occasioned by the publication of unfamiliar views shall disappear altogether under the influence of a stronger and a more widespread faith in the truth of God and in the guiding influence of his spirit. Only a faith so profound as to cast out all fear can give to the church in this age that spiritual enthusiasm and power through which alone it can take the world for Christ.

On Easter Eve

By Harriet Prescott Spofford

They sate together, two women, before the fire, the night of Easter Eve. It was April; and, although the low fire was pleasant, yet on the soft damp wind there was a prophetic smell of fruit flowers, and the fresh, earthy scent of newly upturned furrows—a distinct sense of the rising of the earth from her wintry sleep.

Emma Bathurst leaned over the fender, with hands outstretched to the flicker of the fire, her whole air one of complete dejection. The appearance of her companion was in singular contrast; you could hardly have said if it were the firelight shining on her face, or the glow of an inner flame illumining it, as she leaned back against the purple velvet of the chair, looking as if she had just come out of the chamber of peace.

They had been talking, with intervals of silence broken only by the snapping of the fire, the sighing of the wind outside, or the muffled snarl of the great Dane hunting in his dreams, as he lay in the hall beyond the *portière*.

"I wish you felt differently, Emmy," one said at last. "If you only would try, perhaps"—

"Try!" said Mrs. Bathurst. "Theodora, any one might think 'trying' could bring Charles back to life!"

"It could," said Theodora.

"What absurdity! What is the use of talking, only to say such wild things!"

"Dear," said Theodora, pleadingly, "if you wouldn't put yourself into such a hostile attitude"—

"Well, Theodora, if you really want to help me"—

"You know I do!"

"Nothing can help me," said Emmy, still cowering over the fire; "there isn't any help."

"I will lift up my eyes unto the hills from whence cometh my help," said the other, as if half to herself.

"O, you know, your saying that sounds so like—like what they call cant."

"But when it took me out of just such a pit of darkness as that you are in, you know it isn't cant."

"As if any one ever were in such a pit of darkness, in such horror and sorrow and gloom!"

"Don't you think I loved Surrey, then? Why, Emmy, he was the world to me! We were not exactly one soul—we had the difference in unity that keeps things moving. We both loved poetry, for instance, but he loved Burns and I loved Shelley; we both loved music, but he loved ballads full of human feeling, and I loved Wagnerian orchestration full of the gods; he loved history, I loved romance—it gave each of us, perhaps, a slight remoteness, a trace of alluring mystery for the other. It made no difference to me if we were driving in black night, or at sea in a great gale; where Surrey was, was sunshine and safety. I asked for nothing but to be with him—that was all the heaven I wanted. I would have been content had I been cast away on a desert island, if only Surrey were there, too. I lived, in a way I lived, in the senses, the innocent senses—those of laughter, music, color, simple joys. The rest of the world moved about me like shadows, pleasant objects, but idle except where they touched Surrey. And suddenly, there was no Surrey. I seemed then, for a time, to be annihilated, to be, at any rate, in a black unconsciousness—are you listening, Emmy?"

"What? Yes, O, yes, of course I am listening!"

"And then slowly I came stinging back to life, aching, bewildered—as if the round earth were gone, as if the sky were gone, since Surrey was gone. I had only one thought—I must find him. I was sure of only one thing—that that being of his could not be extinguished. He had gone into that unknown country. He was somewhere with God. O, why hadn't I kept along with the things I had been taught in childhood! Then, perhaps, God, the other life, the unknown country, would have been real to me. I should have known how to follow Surrey. But there was no help for it, follow I must. And I began to search everywhere—the stars, and all their mighty wanderings at night, the infinite depths of blue sky by day, the heart of the weeds by the way. I took the Bible; I learned word for word the fourteenth chapter of John, with its wonderful promises and positive assurances; the fifteenth chapter of Corinthians, parts of it, where Paul believes so tremendously, and his personality seems to hammer belief into you; and verses from Isaiah, O, such beautiful things! I so wished Surrey and I could have come across them together. As soon as I began to look, so many verses that seemed like trumpets blowing out of that unknown country! And I said to myself, if God lives, Surrey lives, too. I never had troubled myself about it before, you know. And I said to myself, I will believe he lives! If I don't believe it now, I will!"

"As if you could, just because you would."

"I did. I began to pray"—

"To what?"

"To the unknown God."

"How childish!"

"No. It was wise. I'm telling this to help you, Emmy. I prayed just as if God were there. If he were there, being God, being the pitying Father, caring for us so that he could bear our suffering, he would have to hear me, to help me. I didn't ask for health or wealth, or even to have Surrey back, or for any earthly happiness. I only asked to be made to believe in God, to be made to love him, to be allowed to love him. And wherever Surrey was, I prayed that he might, too."

"But you were playing."

"No. I was seeking. I was endeavoring. I said to myself, I will keep on praying, I will accustom myself to the thought of God till he becomes real. Still, that was only the mechanical part of it. It was just like exposing the plate for the photograph of the unseen star. And one day there was the star—O, Emmy, the Bright and Morning Star!"

"I—I don't know what you mean!" Emmy exclaimed, peevishly.

"Perhaps I don't myself. For, Emmy—I felt as if I saw God."

"What madness you are talking!"

"I don't mean with these eyes, with this power that sees you"—

"What do you mean, then?"

"I don't know if I can tell. There are things that our language has no exact words for telling, that we have no bodily senses for seeing. I was on my knees. I was simply praying—as I had done for a year and more. I was not in the least rapt or ecstasized. It was night. But all at once it was no longer dark. I—I can't describe it. But the air everywhere about me would have been rose-color, if it had been any color at all. It was full of light, full of warmth, full of peace. Seeing was no use, hearing was no use; there was no need of any of them; there were new senses, so to say, new avenues to the soul, I was conscious of them, I was using them. It was all in a flash, all over; but an atmosphere surrounded me as if I had been embosomed in love, and I knew I had been consciously in God's presence, and should be again, should perhaps never be wholly removed from it again. You see he had become real to me because I tried, as I want you to try. Seek and ye shall find."

"I don't know. It seems to me blasphemous the way you're going on."

Theodora smiled. "Well," she said, "that is one step. To believe in blasphemy is to believe in something to blaspheme."

"But if God had become real to you, I don't see what that had to do with Surrey," said Emmy, with a shrug, as if she would have done with it.

"Why, one argues all. He is with God. And I have found out how to follow him. I shall have him again, but under new conditions—conditions with which I had to familiarize myself by learning to know God, to love him and so to trust him. I—I had, as it were, to acclimate myself to the other life."

"And live here at the same time!"

"Yes; you walk on the earth, but your head is in the air."

"The air is a part of this earth."

"Heaven is all about this life."

"And that contents you?"

"Perfectly," said Theodora, the eyes shining in her white face.

"Then you never loved Surrey! It wouldn't content me. You mean to say," bending toward her half angrily, "that you like that better than having Surrey here?"

"No; I don't say anything of the sort. Sometimes I would give all eternity for a day and night again with Surrey. O, often, often, I am lonely. But then other times, most times, I feel a joyful rest. I sing to myself, 'O rest in the Lord.' I feel glad that Surrey is over there, having those great experiences, through with everything of trouble here, knowing joy as we can't know it, knowing God! It is just as if he had gone over to some other city, then, and I were waiting to be sent for. And sometimes I am eager to go, to be with him, to be with God. I am with God here. O, yes,

I acknowledge that. But I shall be closer there."

"Theodora," cried Emmy, sharply, "how can you pretend to love a God who treats you so, who robs you of what you idolized, who"—

"Why, being in this world, one has to obey the laws of this world, and either Surrey or some one else broke these laws, and the necessary consequence, not the penalty, was leaving this world"—

"Why couldn't an all-powerful power have hindered that?"

"Why? Because the laws of the universe are a part of its existence. I could not lift my hand but through those laws. I have my life itself only through those laws. They intend the greatest good of all, the wide and general good, and to break them in order to help this one case and that one case would be destroying the general good, would be destroying the laws themselves, the universe!"

"The idea of philosophizing to a person with a breaking heart!"

"Dear child, I wish I could bear the pain for you," said Theodora, leaning over and taking her hand, a little white hand, still glittering with the rings her lover had placed on it. For Mr. Bathurst had been her lover long after he became her husband, and in spite of the fact that he was a very masterful and tyrannical husband.

Perhaps, even in her attempt to console her friend, Theodora had a slight wonder and feeling of something like amusement. She knew that his wife had often felt and resented Mr. Bathurst's rule. For Mr. Bathurst was one of those persons who are willing the world should move if it moves in their way, but not otherwise. He had not married Emma a week before she discovered that, instead of being the gay and pretty mistress that she had been in the period of her marriage engagement, she was a woman with a master. It did not signify that she was one who perhaps needed a master; pouting and fretting and crying only made him more masterful. Mr. Bathurst was a man of intellectual tastes; Emma's beauty having attracted him, he had endowed her with a number of supposititious and charming qualities, and, possibly, the gradual disillusion gave him a sense of wrong that justified his exactions to himself. He could go when he pleased and where. She could go only where he approved, and must always be in the house when he was. He disliked certain colors and toilets; she must wear only what he fancied. He showed no interest in her pursuits, but he expected her to show the greatest in his. She must be at his call any and every hour of the day, but if the skies fell he must not be interrupted when the library door was closed. Certain of her friends he abominated and would have none of them; all of his she must receive and make welcome. She was fond of company; he preferred seclusion; and they had seclusion. She loved the theater, dining out, dancing; he had had all he wanted of the theater; music was an unfamiliar tongue to him and was banished, with *prima donnas* and *tenores*, from his repertory of pleasures and, therefore, from hers; nothing would induce him to accept a dinner invitation, and of course she could not go without him; and he disliked horses. The only diversions, then, were long walks, in which she was tired to death, and yachting, of which he was passionately fond, but which violent sea-sickness forbade her to share. Mr. Bathurst had believed that she could overcome the sea-sickness and had taken her with him, fainting and white, till the doctors forbade it.

Nevertheless, Mr. Bathurst did not have everything his own way, in spite of his endeavors. His wife's protestations were as unceasing as his requirements. "Do let me have a little peace!" he cried.

"You make a desert and you call it peace!" she answered.

"I would only wipe out of our life this perpetual whining and nagging"—

"You would better wipe out this outrageous despotism!" was the interpolated reply.

When at last he became impervious to her teasing, and tears were of no avail, she had the resort of going back to her mother's, from which resort he periodically brought her home in abasement.

Thus it happened that Mr. Bathurst had gone off on a yachting trip to the West Indian waters with some friends, and that the yacht had been cut in two by some great ocean liner, part of the crew, escaping in one of the boats, bringing report of the loss of all those who had adventured on the pleasure trip.

But no sooner was Emma acquainted with her loss, than, set free from exactions and vexations, her husband loomed in her imagination as the greatest and best of men; and I am not sure that we do not all love our imaginations more than we do our facts, and that this is not a stronghold on the side of the spirit. At any rate, Emma Bathurst now loved even the thought that her husband had been masterful. She forgave it in him, she admired it in him, she longed to have that power of his again to rest on. She confessed that she had been selfish, petty, ill-tempered, underhand, that she had been served right, that she deserved nothing. But, O, the cruelty of it, to be given what she deserved! "As if it would make it any better for you to have it to bear!" she said in reply to Theodora, snatching away her hand.

"I don't know. I have borne—I could bear it, perhaps, with less pain."

"I was always so sensitive!" said Emmy, and she began to sob with self-pity.

The great Dane pushed aside the curtain and came and laid his head in her lap, turning up a tender, sorrowful eye, and then he lifted his head in a long, low howl, and with the vibration of the air the petals of the red roses in their tall vase drifted softly down along the rug.

"Well," said Emmy, presently, "I suppose my being more sensitive than other people has nothing to do with it. You mean, for your part, you would bear it better, because you love God—the hand that smites you—and all that. How *can* you love a power, or a being, who does such things, who allows such things! Look at the poor girls burned to death in that fire-trap of a hotel the other day! Look at the five hundred persons going down in all the horror of cold and darkness in the wreck out at Cape Race last week. Look at the explosion in the coal mine, and the men dying their slow deaths, and the wives and children—O!" and she shuddered as she spoke. "I'm not saying anything about the slaughter of wars that are suffered to go on, but just think of all the horrible diseases and troubles and sorrows and tell me what you would think of yourself if you had the power to stop such things and didn't use it? How can you, how *can* you, love a God like that!"

"Emmy, I hear these phrases everywhere. They seem to me so crude, so childish, so without thought, so banal. I don't know what passes in your thought—how am I to know what passes in God's thought? I am a small thing, an atom of the creation—how should I make myself equal with God and pretend to know the reasons of his action? I could not make this world, not even one blade of grass in it—why should I presume to say how it shall be conducted? If I could, I could tell you the source and origin of evil, that people have hopelessly puzzled about ever since there was evil."

"All that makes it no better."

"No. But surrendering myself to the impossibility shuts out the worst evil of all—that of being without trust in God, of being without God."

"I don't see it."

"You don't see, then, the beauty, the warmth, the sunshine of life, the loveliness of love, the ecstasy of hope. O, God is in all that! You don't see that, the world existing, its Maker must exist; that the world itself is the manifestation of his power, his creative skill; that his love is in every joy we have and that his love masters and surmounts all evil. You know it does. As for evil, all we have to do with it is to see that it has nothing to do with us. And as for God's love—I can rest in that. I wish you could, Emmy."

"I wish I could."

"But, Emmy, dear, there is something else almost as great. Next to perfect love, the chiefest thing must be faith. It is the mirror, the correspondent of love; it is the life of the spirit while here. It is faith that gives us all the hope of life to come—our insight, our ideal, our wings. Human faith is the answer to God's love."

"And such thoughts content you in the place of Surrey."

"They lead me on and over to where Surrey is."

"Theodora, you do really believe in the risen spirit?" Emma asked with a sudden wistfulness, as if she were trying to lay aside her cloak of defiance.

"With all my being!"

"O, Theodora, I will believe, too, if I can! I will try. I will try, as you did, to live in the thought of God. But it would be so much easier if Charles were here to help me. It is Easter Eve. A time for visions, if there ever is a time. Other people have had visions, or think they have. Why shouldn't we now at this hour!"

"If we had visions, if we really saw anything in the unknown, we should have knowledge; we should have no need of faith; we should lose our wings, we should lead lives on a lower plane than the dogs who believe in us."

Perhaps it was the restlessness, at the moment, of the great Dane out there in the hall that gave Theodora the comparison. With the words, a resounding bay filled the air, there was a rush and com-

motion, and Emmy shrank in a kind of consternation. "O, Theodora," she whispered, "they say the dumb creatures can see what we can't. Dogs are incomprehensible. Who knows what he may be aware of? O, do you suppose there really could be such a thing as an apparition? Would Easter lift us so, if we believed that we could see into that unknown country?" And then Peter parted the curtain and stood there with a telegram, a cable, in his hand, not seeing his way at once in the twilight; and the hound, following, thrust his head over his mistress's shoulder, as she read by the light of a swift tongue of flame: "Saved. With you by first boat. Charles." And it seemed to her in that moment as if her husband clasped her in his arms, she saw his glowing eyes, she felt his beating heart.

"O, Charles!" she was saying to herself later, as she walked up and down the room, while every moment brought him nearer. "I feel your coming back to me means that heaven hears my promise never again to be the torment to you I have been! Lord, O, Lord, it is on Easter Eve that you have given me back the dead," she murmured, able to rise no further. "And I will believe! I will believe that Easter is the promise of the life to come!"

And at that same time, pacing the deck of the ship plunging westward, her husband was saying, "How can I make her believe that the moments when I hung among the chains and cables, after the great steamer had run us down and I had caught and held myself with hand and foot above the dark seas, springing like wild things to catch me, that those moments were an eternity I saw filled with my enormous selfishness. Is it possible we may begin again with the new life given us in mercy?"

And as Theodora came back from the window where, in the shadow of the drapery, she had been looking out at the largeness of the night where Procyon moved with his dark companion, her face was shining white and peaceful as a star itself. Gazing at the rapt countenance where the smile was half overlaid with awe you would have said, "Blessed are they who have not seen, and yet have believed." But she herself was murmuring, her thoughts ascending a whole heaven higher, "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Chicago and the Interior

Dr. Hillis's Withdrawal from Presbytery

The letter which Dr. Hillis had sent to Dr. Gray of *The Interior*, withdrawing from the Chicago Presbytery, was read Monday at the regular meeting of that body. It was full, frank and kindly. It made no charges and expressed a desire to relieve brethren from personal responsibility for its author. He admits that he does not believe some of the statements in the creed of the Presbyterian Church, but adds that he had supposed that few Presbyterian ministers accepted them all, and that he had continued his relation with his old associates because his views were well known and, as he supposed, shared by others. Finding that he is mistaken and that some of his teachers, professors in the theological seminary, believe in predestination and other doctrines which he cannot accept, he hastens to ask that his name be dropped from the Presbyterian rolls and he be demitted the Presbyterian ministry. This request he prefers in the interests of peace. Instead of yielding to the request, a committee was appointed to confer with Dr. Hillis and see if some means cannot be devised by which he can remain in the presbytery. A good many members of the presbytery, while in no sense disloyal to the standards of the church, are unwilling that one of their number should go out from them whose piety is so evident as that of Dr. Hillis, and whose acceptance of the fundamental principles of evangelical Christianity unites him so closely with them. It is difficult for a good many to see why Dr. Herrick Johnson, Dr. Hillis's old professor, should find fault with his pupil for holding opinions, which, as Dr. Gray shows, he himself has held and taught. This very week a volume appears by Rev. W. P. Merrill of the Sixth Church on Faith and Sight, in which quite as radical ground is taken as that taken by Dr. Hillis. Those best acquainted with the Plymouth pastor think that he will insist upon having his request granted. Undoubtedly the letter will hasten the long delayed revision of the Presbyterian creed.

The Ministers' Meeting Vetoes Action Touching Professor Gilbert

For two reasons this was of more than ordinary interest, first for the valuable address of Professor Zeublin on John Ruskin and his relation to political science, and then on account of resolutions concerning the attitude of the seminary toward Prof. G. H. Gilbert. The latter were offered by Dr. J. A. Adams of *The Advance*, and defended by Rev. E. S. Carr of Wheaton. They were opposed by Dr. Savage, a director in the seminary, on the ground that they were inopportune and a reflection upon those who have the matter in charge and are doing what in their judgment the case requires, and by Dr. F. A. Noble, Dr. E. M. Williams, Rev. Q. L. Dowd and several others. On motion of Dr. Beaton they were laid on the table by a vote of 38 to 25. It is not to be understood that those voting against the resolutions accept Professor Gilbert's views as to the person and work of Christ, only that they felt the action uncalled for and that a meeting organized as the Ministers' Meeting is for fellowship alone and without ecclesiastical standing is not the place where such resolutions should be offered.

The resolutions proposed and which were voted down are as follows:

Whereas, the relation of the Chicago Theological Seminary to our Chicago churches is such as to make the churches responsible for the seminary; and, whereas, the teachings of Prof. George H. Gilbert have seriously impaired the confidence of the churches in the seminary; therefore, be it resolved, that it is the judgment of the Chicago Ministerial Union that it would be well for the authorities of the seminary to take such action regarding Professor Gilbert at the approaching triennial convention as will restore the confidence of the churches.

The churches may comfort themselves that the directors are doing what they deem right in this case, and are considering the interests alike of the seminary and of the man whose opinions are causing them so much anxiety.

A Great Feat

Saturday, March 31, was a day of anxiety for President Harper. It was the last day of grace for the university. Should it fail at its close to meet the conditions which Mr. Rockefeller had imposed four years ago it would lose the $2,000,000 which had been promised. Jan. 1, 1900, $405,000 of the amount required was wanting. Saturday morning $163,000 were lacking. The president went to the city and to The Rookery, the headquarters of many men of wealth, and two hours later was telegraphing Mr. Rockefeller that the money was in hand. Word was promptly sent back that the money would be paid. The names of several of the larger donors are withheld in order to save them from the annoyance of appeals which are made when such gifts as theirs are known. Toward this last sum of $405,000 over 250 persons have contributed, and toward the $2,000,000 which Mr. Rockefeller duplicates, not less than 400. These gifts have varied in amount from $1 to over $1,000,000. Dr. Harper says he never begs, but he makes known his wants. In recognition of them fully ninety per cent. of all gifts hitherto received have been unsolicited. The assets of the university are now nearly $12,000,000. Several new buildings will be put up this summer—an assembly hall, a students' club house, a commons hall, a large dormitory for young men and an addition to Foster Hall for young women. But money is still wanted for a gymnasium, a library, the establishment of a law and an engineering department in the university.

The Convocation

Interest in the public exercises had been discounted to a large degree in the prior announcement that Dr. Harper had secured the money so much needed. Nevertheless Music Hall was filled Monday afternoon with people eager to hear the address of Hon. David J. Hill, assistant secretary of state, on The Place of America in World Politics. The address recognized the unsought responsibility of America for the care of the islands which have come into our possession and, though moderate in tone, upheld the policy of the expansionists, but with a denial that the President or Congress have been desirous of increasing our territory or are pursuing any selfish ends. One of the announcements most cheered was that Alonzo Stagg has been made a full professor. He now has control of athletics and hereafter will rank with the professors in other departments of the university. Through Mr. Hill President Harper sent the thanks of the university to Secretary Hay for what he has been able to accomplish through the Hay-Pauncefote treaty and the open door in China. He also asked his distinguished visitor to carry an expression of esteem to President McKinley, "a man in whom heart and intellect unite to bring him into closest touch and sympathy with his constituency." The university now has 1,701 students in all its departments. Next week President Harper sails for Europe with Mr. C. R. Crane, one of the warm friends of the university, where he will join other friends and with them travel somewhat extensively in Russia.

Splendid Progress at Colorado College

No one of our colleges has made more rapid and at the same time more healthy growth than the college at Colorado Springs, of which Dr. W. F. Slocum is president. A recent encouraging event is the raising of $60,000 for a greatly needed administration building. This will be erected at once and will be endowed by Dr. Pearsons with the sum of $50,000. Rejoicing over the success of the effort to obtain this money is not any greater in Colorado than it is here in Chicago, and in the office of the man who has already invested millions for the training of American youth. It is not surprising that each of the leading dailies of the city should have editorials approving the course he has taken, and urging other men of wealth to imitate his example. Dr. Pearsons is in excellent health, and although on April 16 he will be eighty years old he never felt deeper interest in educational matters, or has studied more carefully than he is now doing the problems connected with them. He is only annoyed at the countless applications for aid for causes about which he knows nothing, and which he has neither time nor strength to consider.

Chicago, Ill. FRANKLIN.

One evil of our time is the fact that most persons are too busy even to seek for the meaning of their experiences.—*A. H. Bradford, D. D.*

The Lost Christ—An Easter Sermon

By Rev. A. J. F. Behrends, Brooklyn, N. Y.

"They have taken away the Lord out of the sepulcher, and we know not where they have laid him."—John 20: 2.

She was thinking only of his body. She wanted to prepare it more fully for its burial, for its interment in Joseph's sepulcher was not intended to be permanent. Where they proposed to bury it we do not know. Probably no decision had been reached. But we can well imagine the consternation with which Mary, in the early dawn, made her amazing discovery. The grave was empty, the body was gone. It was cruel enough to see him die; it was heartless to make way with him after he was dead. No wonder she remained at the sepulcher, weeping, after Peter and John had ended their inspection and returned to the city. Then and there the balm came to her, and she became the first witness of the resurrection. She found more than she had lost.

Mary has not been alone in her sad and bitter experience. There have been many since her day who have seen the empty sepulcher, but who have not recovered the risen Lord. It has not been his body alone which has disappeared. For them body and soul have vanished. The Christ whom Mary recovered has been buried anew, and the search for him has been fruitless. It is a sad, sad story which many a heart could tell—the passion to recover the living Christ and the heart-breaking failure of the search. Yes, my brethren, there are other deeper and darker graves in which the Lord has been buried than the rocky tomb of Joseph of Arimathea. Not his enemies, but his friends, have taken him away, and aching hearts have not known where they laid him.

What do I mean? I will tell you. There were a few short years when Jesus walked among men, the lover of little children, the friend of publicans and sinners. They did not understand his glory, but they felt that a new hope had entered into their conscious life. Somehow the earth was fairer and the heavens more radiant when they saw him and heard him speak. An unutterable darkness fell upon them when he died. A deeper joy came to them when he rose. His conquest of death opened their eyes to the glory which his flesh had veiled. They understood him now; but in his exaltation he was still the same whom they had known in his humiliation.

How that sense of his reality burns in every line of the gospels and the epistles! He had shown them his hands and his feet and his side; he had eaten with them and talked with them; he had convinced them that he was not a spirit, but that he had flesh and bones; a transfigured body, but none the less a real body. It was not an ideal Christ whom they fashioned for themselves during those days of bewilderment, and whom they substituted for the Christ whom they had known. The early faith cannot be explained in this way. They were not a band of philosophers, creating a new object of worship, robing him in legends of their own invention, and summoning the world to accept the story. They had seen him, and the world believed them. Yet are there not a few who tell us that the historical Jesus has ceased to have any meaning, and that our concern is only with what he represents.

It is the ideal Christ who is made by many the corner stone of the Christian faith. The miraculous birth is a poetic fancy. The miracles are drapery. The discourses are placed in his mouth, as Xenophon made the speeches of Cyrus, and Homer those of Achilles and Agamemnon. The resurrection is subjective, not objective. He rose again in their minds and hearts, not from the grave. What has become of him, and where he now is, should not concern us. We are not to know him any more after the flesh, but only in the power of what he represents. He has become a symbol. His name represents a certain view of God and a certain law of life, and these we must seek to make real to ourselves.

Now if Jesus Christ is only the world's great ethical teacher, I grant you that it is a matter of pure indifference what his real life was, or where he now is. Right and wrong are independent of personal authority. The Ten Commandments do not derive their force from Moses. If he was a myth their authority remains. So the ethical contents of Christianity remain unimpaired and unimpeachable, though Christ and Paul and John be evaporated in the crucible of criticism.

But the case is quite different when Christianity is viewed as proclaiming the message of a divine redemption, as telling us what God has done to save man, not what man owes to the eternal moral law. Paul, in his first letter to the church at Corinth, sums up the whole matter in a very few words. "I delivered unto you," he says, "first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried and that he rose again according to the Scriptures."

The ideal Christ was not the Christ whom Paul preached. His atoning death and his veritable resurrection and ascension constituted his message. Eliminate these and he declares that the apostolic testimony is a lie, faith is vain and men are yet in their sins. The denial of the atoning death and of the resurrection is a denial of redemption. It leaves men under the law with no assured hope of the forgiveness of their sins and of a blessed immortality. If these are to remain for us we must recover the Christ of Bethlehem and Nazareth and Olivet, the Christ who bore our sins and made an end of death. I am robbed of my Saviour when only the ideal Christ is left me.

There is a deeper and darker sepulcher than that of ethical idealism, in which Christ has been buried and then removed out of human sight. For a century or two his image remained fresh and vivid. Then the speculative temper awoke and the subtle metaphysics of the trinity were substituted for the simple gospel. Men and women were summoned to believe in the eternal filiation of the Son and in the eternal procession of the Spirit upon pain of eternal damnation.

I believe in the trinity, that is, in the one and only God, who has revealed himself and who eternally subsists as Father, Son and Holy Ghost. There is one essence and three subsistences. I do not divide the substance nor confound the persons. There is a certain three-foldness in the living unity of the Godhead. But what it is I do not know. I refuse to follow the theologians when they say that there are "three consciousnesses and three wills," for that gives me three Gods. And there is but one personal God, who exists as Father, Son and Holy Ghost. It is not exact to say God the Father, God the Son, God the Holy Ghost. It is better to say God—the Father, Son and Holy Ghost. There are three offices, three manifestations, three operations; and these offices, manifestations and operations are grounded in real and eternal distinctions, but what these distinctions are is as much a mystery as ever.

The Nicene fathers did not make it plain. They did succeed in doing one thing and that was something which they had no intention of doing. They took away the Lord. They confessed that he had a real body and a reasonable soul, but they said that soul was impersonal. The second person in the trinity was declared to be the source and seat and sole determining element of his conscious personality. He assumed human nature, but he was not a man. I have wondered what lonely and crushed hearts must have felt as they listened to the discourses of Gregory of Nazianzen, as in six successive sermons he unfolded the secret mysteries of the trinity and of the incarnation. I think they must have said with me as I read, though they would not have dared to say it, "He has taken away my Lord and I know not where he has laid him."

A conscious God, cradled in Mary's arms, playing in the streets of Nazareth, hungry, thirsty, weary, depressed, in agony, praying, dying—who can make such a thought clear and self-consistent? The humanity disappears; the divinity alone remains. And I do not wonder that with this disappearance of the man his mother was summoned to take his place. The mariolatry of Rome is a condemnation of her theology, for a theology which makes Mary queen robs Christ of the place which belongs to him, and to him alone. And Protestantism has no greater work in hand than to give to Christ the place which Rome gives to Mary.

But Protestantism has not yet done fully that. Our own theologians still insist that the human nature of Christ was impersonal, that, while he was human, he was not a man, that the source and root of his single personality was the eternal Word. He was conscious God, united to humanity, rather than conscious man united to deity. And, to make the matter worse, they have buried him in the tomb of the two natures. The traditional formula is one person in two natures. And these natures are not fused, nor do they remain separate. There is a double consciousness and a double will, and yet there is but one self-

consciousness and one personality. It is the human nature which hungers and suffers and prays and dies; it is the divine nature which treads the sea and calms the tempest and conquers death. And yet there is in all this but one self-consciousness and personality. I can believe in mysteries, but these propositions are hopelessly self-contradictory.

I believe in Jesus Christ, the eternal Son of God, become flesh. But he is not the personal God become man. He is the personal man, conscious of his eternal pre-existence and equality with the Father. I simply invert the traditional formula. I do not make the humanity an appendage to conscious divinity; I make the divinity the crown of his conscious humanity. I follow Paul when he says, "The head of Christ is God." There are not two natures in him, nor a double consciousness, nor a double will. No such a composite is described in the gospels, nor presented in the epistles. He is the Man Christ Jesus, the only mediator between God and men. He is distinct from men by his supernatural birth, by his moral perfection, by his resurrection from the dead, by his conscious, eternal pre-existence and by his universal Lordship. He is distinct from the personal God, whose messenger he is, whose work he came to do, to whom he prayed and to whom he is eternally subject. For he shall deliver up the kingdom to the Father.

From scholastic theology I appeal to the New Testament. It is a human figure which meets my gaze, a man among men, and calling himself the Son of Man. The personality is a human one. It begins in helpless infancy. It increases in stature, in wisdom, in piety. It meets the shock of temptation. It walks by faith and prayer. And when the maturity of self-knowledge comes, there rises the consciousness of pre-existence and of equality with the Father. Of course, what was last must also have been first. The crown of his being must also have been its ground. But it was at first, and for long, the unconscious ground of his being. It was not the constitutive element of his conscious personality.

It may seem as if, after all, it is only a question whether we shall begin at one end of the line or at the other. Be it so, even then I prefer to begin with the human, which I can understand. I find it easier to land in a mystery than to begin with a mystery. That is the course of all knowledge. Genius sleeps in a cradle. Tiny hands make nations tremble. The atom hides the secret of the universe. But no man construes the universe first and then begins the careful study of facts. He holds to the facts, theory or no theory. And I hold to the Man Christ Jesus, man from the beginning, man throughout, man forever. His personal life was and is and forever will be human. He has but one soul, not two. God is his Father, Mary was his mother. That tells the whole story, as far as I can understand it. He is a real man, touched with the feeling of our infirmities, tempted in all points as are we and yet without sin; by his victory over sin and death securing our eternal redemption.

When I face him in the maturity of his self-knowledge, he tells me that he came from heaven where he shared the glory of the Father, and I believe him. He tells me that he has authority to forgive sin, to judge the quick and the dead, and to bestow eternal life, and I believe him. He tells me to pray in his name, to trust him for my salvation, to honor him as I would honor the Father, and I obey him without hesitation. But in all this, from the lowly manger to the loftiest heights of adoration, he is still to me the personal man, distinct forever from the personal God, the one man in whom dwelleth the fullness of the Godhead bodily.

The vision of his face is the only vision I ever expect to have of God, as Philip saw in him the Father. But that vision I confidently look forward to. I shall see him, the fairest among ten thousands, the first-born of every creature, the Lord of men and angels, the eternal High Priest of my redemption, who bore my sins and conquered death. It may be that he will show me the print of the nails and the pierced side and the scarred brow. But whether that be so or not, when I see him I shall know him as the same man whose advent the angels hailed and whom the stone, the seal and the watch could not hold—the man in whom I shall see my God! One sight will be enough for a hundred centuries. There are faces which you never forget. Once seen they are fixed in the memory forever. And I think, I think, that were I to see him only once, the gladness of my heart would wake an everlasting song!

The Latest from Mr. Moody's Schools

All interested in the perpetuation of Mr. Moody's work will be glad to hear of the progress of his schools at Mount Hermon and Northfield. Four hundred girls and young women over fifteen years of age are studying at Northfield Seminary, and 400 boys and young men over sixteen at Mount Hermon School, four miles away across the Connecticut. More than thirty students have joined the churches at Northfield and Mount Hermon, on confession of faith, since Mr. Moody's death.

At Mount Hermon a new departure is just going into effect. This school gives thorough instruction in all branches, from grammar, arithmetic and physiology, to English literature, Virgil, Homer, trigonometry and chemistry; but it is unique in the emphasis it places upon Bible study, manual labor and character building. No students are admitted under sixteen, and none are desired except those who have formed an earnest purpose in life and are unable to pay the higher charges of other schools. The school is well equipped to educate 400 students. So many applicants have had to be refused for lack of room that hereafter, instead of a long summer vacation, the school will be in practically continuous session. The first spring and summer term begins May 2 and closes Aug. 21.

Mount Hermon, in its elevation, fine air and water and abundant table equals the attractions of many a summer resort, and the nearness to the summer conferences at Northfield will prove a great attraction. In addition to all the regular courses, during the spring and summer term daily classes in the Bible and daily addresses in the new Memorial Chapel—which Mr. Moody's friends presented on his sixtieth birthday—will be given by Rev. C. I. Scofield, Rev. R. A. Torrey, Robert E. Speer, John Willis Baer, Rev. H. C. Mabie and others. Many a young man who is now interested in Christian work in his church, in the Christian Endeavor Society or the Young Men's Christian Association, might double his usefulness by dropping his occupation for these four months and attending this school. Special arrangements will be made for such as would like to come for a shorter time than the full term. The charges, covering board and tuition for the full session of sixteen weeks, are only $50. Full information may be obtained by addressing the principal. J. M.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 22-28. Serving God Joyously. Matt. 22: 2-14.

God meant man to be happy. To that end he arched the heavens above him and spread out the smiling earth before him and charged the air with sunshine and ozone and gave to the robin his song and tinted the eye of the violet. As you go out into the open on a morning when the thrill of the springtime makes every nerve quiver with delight, you pour out your appreciation in Longfellow's language and say:

> O gift of God, O perfect day,
> Wherein no man shall work, but play,
> Wherein it is enough for me
> Not to be doing, but to be.

Human relations, too, are so ordered by our Heavenly Father as to be the source of measureless joy. Despite all the friction and misunderstanding that arise between man and man, an immense amount of pleasure and profit is derived from association with others. Life would be insipid indeed if we did not have the cheer and tonic of our family, school and business companionships. The solitary man is likely to be a gloomy man.

If, then, notwithstanding all the misery of the world, happiness is man's natural portion, it ought not to be thought that religion lacks this element of joy. It would be contrary to all the movement of life if after a boy or girl has exulted in the fresh winds of heaven and frolicked with his mates and tasted a hundred innocent delights he or she should at the moment of becoming a Christian put on a long face and carry about ever afterwards an atmosphere of gloom. Not unto such a service does God call any hopeful, ambitious youth. The nature of his kingdom is often misunderstood. There is the sacrificial element, to be sure, but it is self first of all and forever that we are to renounce, not the wholesome joys of God's good world. Our previous joys, whatever they may have been, are to be enhanced, provided they were legitimate in themselves, while a great, new reservoir of joy is to be opened to us as we commit ourselves to the service of Christ.

Do we really believe that this serving our fellows as God bids us yields the greatest satisfaction known in this mortal life? If we do not more than half believe it, let us read again Paul's letter to the Philippians, written when the clank of his chains may have been resounding in his ears at every motion of his body, and note how the letter is shot through and through with joy; or read the letter to the Colossians, written probably under similar circumstances, and see how the note of thankfulness recurs over and over again. Why, it would pay some of us doubters to take a trip to New York ten days hence, to see the joy in the face of the hundreds of noble missionaries who will be gathered there from all climes where they have been serving God, not as men pleasers, but doing his will from the heart.

But only one key unlocks this door of joy. The service must be unselfish and complete. What joy does the soldier find who has no enthusiasm for the campaign, who does not trust his commander, who would desert if he got a chance, who shirks his assignments, who goes to sleep on picket duty, whose heart never responds to the call to make a desperate charge, to sustain a forlorn hope? If we serve God bravely and well, he will see to it that our cup of joy is kept constantly full.

The Home

The Third Day

(At Emmaus. Luke XXIV.)

BY EDITH M. THOMAS

Risen is He, indeed, who foretold He should
rise this day,
Risen is He indeed—but whither vanished
away?
Just when our eyes were opened to know
Him, He passed from our sight:
The day is far spent; He is gone when most
we had need of the Light!
Empty the place which His Presence did fill
but the moment before;
Here is the bread that He brake—the wine
that His hand did outpour;
And the words that were balm as they fell,
that drave out the shadow of fear—
"Peace, I am with you"—the tones linger
yet in the porch of the ear!

Tarry we, then, no longer; but girding our-
selves in haste,
Unresting (ay, and unworn!) be the road
when we journeyed, retraced,
Till we reach them, and wake them, whom
sorrowful slumber, like death-sleep, has
sealed—
Wake them, and tell them how He, this third
day, unto us was revealed;
How, midway the road from the City (whose
Prophets her blindness hath slain),
As sadly we journeyed, One met us who
showed us our sorrow was vain,
Since fulfilled to that hour, was each word
the Prophets had uttered in eld;
While, so sweet were the words that He
spake, our souls in bondage were held!

This will we say unto them, who now in Jeru-
salem bide.
Have they seen the tomb void of its Prize?—
He hath walked in the flesh by our side!
Have they hearkened the galaxied host an-
nouncing ere dawn His release?
Bread hath He broken for us, and breathed
on our spirits His peace!
Thus far will we speak in the midst; but
something they wist not, remains—
Abideth with us, and us only, while life
courses warm through the veins:
Thou knowest—and I, too, know—how the
heart within us did burn—
Kindled—caught up, by His words that were
Love and Wisdom etern!

So, never shall we who have walked and had
speech with the risen God,
Find the pathways of earth the same that
erstwhile, unknowing, we trod;
For the heart within us yet burns—His Love
is its quenchless flame;
And again may He come on our way, as be-
fore, untokened He came;
Today—or tomorrow—or in the dim years
that lie at life's bound—
In tumult, or calm, may He come, without
portent of sight or of sound!
Risen is He, indeed, but whither vanished
away?
By the far shore of Jordan, by Galilee's Lake,
do the footsteps now stray?

Still shall the heart burn within us; still
Hope shall sit firm in the breast.
We shall see Him again—as a pilgrim at eve,
asking lodging and rest;
Or, perchance, as the rower beside us, that
silently bends to his oar,
When on the smooth lake the boat pushes out
from the olive-gray shore;
Or, again, as a reaper, long-stooped, he may
come from the harvest of corn;
Or else, as a slave in the land, despised, and
an alien born!
But then shall we know Him, past doubt,
though our eyes were holden today:
Risen is He, indeed, but whither vanished
away?

Christ's Presence in the Home

We have glimpses in the gospels of two homes. In one Jesus was child and son and head, and his mother Mary is the glory of womanhood as he himself is most beloved of all men who ever brightened household care with love. In the other he was guest and friend, and the companionship of Martha, Mary and Lazarus shines forever in the glory of his loving presence. Such homes, rich in the peace of God, whatever the world may offer or deny, have been the characteristic product of Christ's kingdom on the earth. Wherever he is welcomed he will come as Head and Guest, and where he is all losses are made up, all joys are sanctified.

Christ's Understanding of Women

Men of the finest type possess certain sensitive womanly qualities—gentleness, tenderness, delicacy of feeling and insight—which give them an instinctive understanding of women. Jesus had these qualities in a supreme degree, and a woman must always recall with joy his relations with the women of the gospels and his perfect comprehension of them. Surely no son could so have entered into a mother's heart as did Jesus into Mary's. A kindred knowledge made him welcome the mothers who brought their little ones to receive his blessing when the disciples would have sent them rudely away. Who but Jesus would (to the eyes of the world) have wasted on a Samaritan woman the sublime teaching in John 4 and left with her the impression that "He told me all things that ever I did"? Other men were able, perhaps, to understand the grief of Martha and Mary and of the widow of Nain, but Jesus read with sympathetic insight also the heart of the Canaanitish woman and the sinner whose sins were forgiven because she loved much. He was quick to understand the woman's love that lavished the precious ointment. And when he appeared to Mary in the garden, after his resurrection, his question was, "*Whom* seekest thou?" knowing, as Dr. Watson has said, "that men seek after gold and honor and weep when they do not get them; but women seek after love, and weep when the loved one is lost."

The Education of Dear Jim

BY LAURA E. RICHARDS

Dear Jim was in many ways a joy to his parents; he was cheerful and affectionate, and he twinkled all over whenever you looked at him. But he had one bad habit; he used to run away. In fact, running away was his delight, and he did rather more of it than anything else. It was not only because he did not like school, and thought it a foolish waste of time to sit at a desk and do sums. It was not only because he did not want to turn the wringer, or shell the pease, or weed the potato patch. No! for often he did these things most willingly, being, as I have said, cheerful and affectionate.

It was because something seemed to get into his feet and make them run. To run away from the village, run and run till no houses could be seen any more; then to gallop through a field of long grass, or lie down and roll in it; or to climb a tall tree and sit and swing and talk to the birds; or to find a clear, brown brook and wade and dabble in it, and scare the frogs—these things made the heart of dear Jim to sing with joy. While he was doing them he never thought about his mother, or reflected that she might be wondering where he was, and looking for some one to help her with the pease, or the clothes, or something else. O, no! he thought only about the things that he was doing, and that were making his heart sing; but when he came home and found that his mother had been anxious about him he was always very sorry, and he would tell her so, and would twinkle at her, till she said "dear Jim!" and forgot to scold him. Still, the running away had to be stopped in some way; everybody said that, and dear Jim saw it himself, though he did not see what he could do about it, because, as he explained, something got into his feet and made them run.

When he was little they used to tie him to the fence, and that worked pretty well, except that he got wound up tight every few minutes, and some one had to come and straighten him out; and the neighbors did not like it when he made their little dogs fight, or screamed and jumped up and down to frighten their pet cats; and dear Jim said he could not help doing these things, because that was the way he was made. But now he was too big to be tied, and the question was, what should be done about it? They talked it all over, his mother and his father and his two sweet sisters and his three tall brothers, and they were very serious indeed, and declared that it must—be—stopped.

It was on a lovely summer afternoon that they had this particular talk. Dear Jim had run away after dinner, and no one knew where he was. If they had known, they would have seen that he was having the most delightful time that a boy could possibly have. He had found a place in the pine woods where the trees were not so very near together, and where the sun found room to send down great warm sunbeams that lay along the carpet of pine needles and made them smell like everything good there is in the world. At first he lay for a good while on the needle-carpet, staring up into the green tent of the pine branches, and watching the sunbeams twinkle through the green. Then he saw a hole in the tree under which he was lying, and wondered what was in it; then he thought he would climb up and see, and so he did. And when he rapped on the tree by the hole, out came one, two, three, four, five flying squirrels, young ones, and scrattled up the tree as fast as they could go, and then sat and chattered at him.

You will readily see that nothing more delightful than this could well happen to a boy, even in the woods. First, dear Jim thought he would throw sticks at them; but then he thought he would not, and this was the better thought of the two; so he lay still and watched, and presently the squirrels were not frightened any more and came flying and running down, and played with each other and frolicked about, and did not mind the boy any more than if he had been a squirrel too.

The first thing dear Jim knew the sun

was gone, and the pine wood began to grow dim and shadowy. Then he found that he was hungry, and when he thought about it he was dreadfully hungry; and then he perceived that it must be tea-time—although he came away right after dinner, and had only been there a very few minutes—and that he must go home. He did not hurry very much, for there were a good many things to look at on the way; so it was twilight by the time he came up the village street and saw the house where he lived. They were all sitting out on the piazza, his father and his two sweet sisters and his three tall brothers; and when dear Jim saw them he felt very glad and as if he had been away a long time.

When he came up to the piazza they were all talking. Nobody looked at him until he came up to the steps; then his eldest sister turned her head toward him and said, "What is it, little boy? What do you want?"

Dear Jim thought this was very strange. "Run along!" his sister added. "Go away, little boy!"

She did not speak unkindly, but it was as if she had never seen him before.

"I have come home," said dear Jim. He laughed, and tried to come up the steps, but his eldest brother stopped him.

"You have mistaken the house, little chap!" he said. "This isn't where you live. Trot along, or your mother'll be looking for you."

"Why! why, I'm Jim!" said dear Jim. "I have come home to supper. I want to go in the house."

"Child's lost his way!" said the second brother. "What's your name, young shaver?"

"I—I'm Jim!" cried the child; he tried to keep his voice straight, but he felt very queer inside, and his heart seemed to be going down, down, inside of him. "Don't you know me? I am Jim, and I live here!"

"There! there!" said his other sister, in her sweet voice. "You mustn't play tricks on people, little boy! Run away now, for we are busy, and cannot stop to talk to you."

Dear Jim felt as if his heart were going to break. He looked from one face to the other, but though they were the faces he knew, they all looked strangely at him. He wondered if it was a dream. No, it could not be a dream, for he smelled the smoke of his father's pipe, and saw the ring on his sister's finger.

"I'm sure you know me," he faltered. "Lucy! Father! Don't you know me? I'm your Jim. I've been in the woods, and now I have come home. Don't you know I always come home? Where's mother? She will know me. Mother! Mother!"

They all rose to their feet, and one said, "I can't stand this," but at that moment the door opened, and some one came flying out. Next minute dear Jim was in his mother's arms, and hugged up close against her cheek, and they were crying together, and she was saying over and over, "My little Jim, my little boy, my own, own little boy!"

Dear Jim did not care for anything any more; he forgot he was hungry; he just wanted to stay there, and cling round his mother's neck, and hear over and over again that he was her own, own, own little boy. A moment ago he had been alone in the world, and not belonged to anybody; now he had his mother, and his mother had him.

"It was a pretty hard lesson for the little fellow," said his father to his eldest brother. "But I don't believe he will run away again."

And dear Jim never did.

Easter Dawn

Love sought Thee in the darkness ere the day;
Love came with spices, weeping, full of care.
The stone which closed thy tomb was rolled away;
But thou—thou wast not there.

Love found thy winding-sheet, and, laid apart,
Thy face-cloth wrapped together; these alone;
And saw an Angel—saw with trembling heart
An Angel on the stone.

Love heard thy footsteps, turned with streaming eyes,
Beheld, but knew thee not, till, low and sweet,
Thy voice revealed thee; then, with joyous cries,
Fell down and clasped thy feet.

O risen Lord, by thy transpierced heart,
And by the dawn of that first Easter Day,
The winding-sheet, the face-cloth laid apart,
The grave-stone rolled away—

I pray thee, in the darkness where I lie,
Not for a vision in the morning sun,
Not for a word that I may know him by—
(Not know my little one?)

But only this, this only of thy grace,
O risen Lord, this little thing alone—
Show me his little grave quite empty, and place
An Angel on the stone.

—*William Canton.*

English Home Life *

BY REV. C. SILVESTER HORNE

England is, by reputation, a land of homes. It is a saying all the world over that the Englishman's home is his castle. We have two national anthems. When we hear God Save the Queen, we draw ourselves up and try to look proud and patriotic; but when we hear Home, Sweet Home, our eyes grow moist and our lips quiver. Our great singers know this and reserve the simple air and commonplace words wherewith to achieve their greatest triumphs.

This stress on the place that the home occupies among us in England is on the whole just, although there are many tendencies in our modern life unfriendly to the home. Our home seclusion fits in with that natural reserve of the Englishman about which we are always hearing. In large towns and cities he prides himself on his ignorance of his next-door neighbors; he knows them not, and his only fear is lest they should want to know him. Curiously enough, this has its good side as well as its bad side. A man's home is his one inviolable sanctuary from publicity; he is wholesomely concerned to maintain the integrity of its privacy.

So far as my experience goes we are at present in less danger from the interviewer and the paragraphist than you are in America. But then we are, perhaps, more sensitive on this score. We watch the growth of modern journalism with much concern. A public man must bear the penalties of publicity without whining about it. But even he, poor fellow, has his rights. He is entitled to some degree of protection from those who plead the public curiosity as a valid excuse for invading his home, and "writing up" his domestic habits, his wife, his children, his preferences as to forms of exercise, recreation, foods, pictures, novels and tobaccos. Some few public characters have stood a prolonged siege, until they have finally worn out the patience and ingenuity of the enemy. But most have capitulated. All this means a very real if very notable temptation, namely, to live even in private with a view to effect, to design and model the home life so as to impress the outside world.

That modern ideals are having an effect upon our homes is certain. There has been a distinct relaxation of the discipline which it was customary to call Puritan. Games have been introduced the very thought of which would have whitened the hair of our ancestors. Well-to-do persons, who are officers in our Free Churches, very commonly have billiard-rooms built on to their houses. Games of cards are usual. Evenings are devoted to that spirited invention known as "progressive whist." Not many dances are given, perhaps, in our Nonconformist homes, but there are some. The music that one hears in our drawing-rooms is an indication of a change of taste and even of thought. It is usually quite modern. The sentiment of the songs is a matter of total indifference. Selections from our comic and up-to-date operas come as a positive relief to the sickly sentimentalism of popular love songs. I like to think that the best literature is more read than it used to be; but so is the worst. The circulating libraries flood our homes with trashy novels and the daily-increasing magazines do much to demoralize the palate.

Altogether the average modern home, even in our sober Nonconformist circles, is a very different thing from its predecessor of a generation back. At the same time some of these tendencies are heartily welcome. They help to make the home the glad center of family life and interest. A billiard table in the home removes any temptation a young man may have felt to seek this recreation in the club or the tavern. A purification of pleasure has gone on, and the result has been to establish the home life more firmly and make it the crowning attraction amid all the competing fascinations of town and city. So great a gain must be thankfully recognized, even if a subordinate result is that mere pleasure has too large, and genuine culture too small, a place in the life of the home circle.

Modern ideals of liberty and independence have their influence. Our minds are less bound by family habits and deference to "the tradition of the elders." Comparatively young girls enter upon an independent career. They leave home for a business life, or else they live at home but support themselves by their earnings. In either case they are conscious of a freedom and independence of which their forbears knew nothing, and would perhaps have been afraid to know much. The bicycle has come in to complete the emancipation. Where home ties are very strong, there is no weakening of the natural sentiment; but, unless this be the case, one becomes aware of a decay and eventual dissolution of the fabric of family life. Other ties and friendships

* Fourth in the series on Home Life in Other Lands.

take the place of those which the home is intended to supply.

The modern extravagances of the independent spirit are evidenced in our cities, among other ways, by the fashion, or craze, for "flats" rather than old-fashioned houses. People like what they call the freedom of the flat. They can put the key in their pocket and betake themselves to the uttermost ends of the earth. Modern locomotion makes for travel, and the spirit of the "wandering Jew" has passed to the wandering Gentile. Many members of society resent the feeling that they are securely anchored to any one place. They do not want to have "roots." They prefer the feeling that they can break away from all their associations tomorrow without a pang. If they could be gypsies they would. Their approximation to the gypsy type is to live for a few months in each suburb of a city in turn, never staying long enough in any one to form strong ties of interest and affection. Nobody can pretend that this is a healthy state of things. These people live in houses, not in homes. All that should go to create the home feeling is absent—familiarity, associations, neighborliness and the sense of having grown incorporate with the life of the township or parish.

This modern restlessness and the growth of the spirit of liberty has had, of course, another result in aggravating the difficulties of what is known as "the great servant question." I imagine our troubles, great as we think them, are not so great as yours. But the old confidential servant, who became the friend and privileged tyrant of the family, is now, alas, a *rara avis!* The ties binding servants to modern homes are usually of the slightest. Indeed, the financial tie is in nine cases out of ten the only one. Of the inconsiderateness and indifference of mistresses much might be written. There was never yet serious mischief the sources of which were quite simple. But the spirit of independence has to be reckoned with here, and it is unfriendly to the life of domestic service, though with consideration on both sides it can quite happily be reconciled with it.

Flats are being erected in wealthier parts of London which have a common kitchen, where the household work is done by menservants. This accounts for a large part of their popularity. There are no frictions arising from the relations of mistress and servant. At the same time, there are few or none of those amenities which are the privilege of homes where all the members are bound together by common interests and mutual regard. Harmony is secured by striking a thin, ineffectual combination of notes, not by a rich and complete chord.

Another modern tendency that is having a disastrous effect on our home life is the steady flow of the population to the cities. The immediate consequence has been that all our housing arrangements have broken down, all our principles of decency are outraged, and all our vaunted laws of health are violated. It is computed that, at the present time, 900,000 inhabitants are imperfectly housed in London alone. Single rooms are occupied by several families. Beds are let to one person for the day and another for the night. Stairs and landings—as well as lobbies, halls, passages—are slept on regularly. The poor are herded together in the most shameless way. Children are born and brought up under these horrible conditions. Consequently in huge tracts of London home life is at an end. So far all our expedients have rather increased than diminished the difficulty. The best we can say is that the public conscience shows signs of uneasiness. If it were not for "the war," which absorbs all interest, we might hope that something would be done. But alas, the war is likely to delay all home reforms indefinitely.

I am afraid I have not given my readers much impression of what home life in England is like. The fact is, it is so much like the home life to which I was recently introduced in Canada and the States that I should be puzzled to indicate the differences. The diet may be different. We do not, either, feed our minds on quite the same books. We believe more in the policy of the open window, and you more in the policy of the open door. We like to see ourselves get warm by means of an open fire; you like to get warm without seeing it. These are differences, no doubt, but they are not violently divisive, and they would be but meager foundation for a paper. The spirit, the atmosphere, the influence that have made home life at its best so dear to us have made it equally dear to you. I can imagine no more necessary purpose to which to devote ourselves on both sides of the Atlantic than to strengthen, enrich and exalt the home life.

Hepaticas

The trees in their innermost marrow
  Are touched by the sun;
The robin is here and the sparrow;
  Spring is begun!
The sleep and the silence are over,
  These petals that rise
Are the eyelids of earth that uncover
  Her numberless eyes.

—*Archibald Lampman.*

Poisonous Plants

It is alleged in the newspapers that some unscrupulous dealers in plants are offering for sale as a novelty this season some variety of the common poison ivy (or poison oak) under a false name. The vine is ornamental enough, but as it is one of the very few native plants which are dangerous to the touch the public ought to be warned against it. Its sale would be a double swindle, for it is already too common in most country neighborhoods and the results of contact with it are extremely disagreeable and often dangerous. Its proper name is *Rhus*, the family name of the sumac, but it is said to be put upon the market under the name of *Ampelopsis*, which belongs to the harmless and beautiful Virginia creeper and the Japan or Boston ivy, which is so much used for the walls of buildings.

It is important to remind people of the difference between the poison ivy and Virginia creeper, which grow everywhere side by side and at the first sight are not unlike in appearance. The harmless creeper has five leaflets which turn a deep crimson in the fall and its berries are blue. The poison ivy has three leaflets and berries of a sickly white and its leaves turn a much lighter red. More dangerous than the poison ivy is the poison sumac or poison elder, often wrongly called "dogwood," but this is invariably a swamp plant, a bush or small tree with blossoms in the axils of the leaves and white, drooping berries. All the sumacs having red berries which they hold upright on the end of their branches are entirely harmless to the touch.

Closet and Altar

Because I live, ye shall live also.

While faith says, "A present Christ," the senses say, "An absent Christ." And so the hurt of our souls is not healed. We say, "O Lord, if thou hadst been here, my brother had not died," forgetting that because our Lord *is* here, our brother is alive forevermore. True faith sees in the death of Jesus the clearest manifestation of his life. It recognizes Jesus, not as One who was, but as One who *is*, and it brings every question to the wisdom, every burden to the strength, every pain to the comfort of the present Christ.—*Charles A. Savage.*

Most glorious Lord of life! that, on this day,
  Didst make thy triumph over death and sin;
And, having harrowed hell, didst bring away
  Captivity thence captive, us to win:
This joyous day, dear Lord, with joy begin;
And grant that we, for whom thou diddest die,
  Being with thy dear blood clean washed from sin,
May live forever in felicity!
And that thy love we weighing worthily,
  May likewise love thee for the same again;
And for thy sake, that all like dear didst buy,
  With love may one another entertain!
So let us love, dear Love, like as we ought;
  Love is the lesson which the Lord us taught.

—*Edmund Spenser.*

"Whom seekest thou?" . . . The first words of the risen Christ are on his lips yet to all sad hearts. He seeks our confidences, and would have us tell him the occasions of our tears. He would have us recognize that all our griefs and all our desires point to one person—himself—as the one real object of our "seeking," whom finding, we need weep no more.—*Alexander Maclaren.*

It is one thing to believe in immortality. It is quite another thing to live as an immortal.—*John Weiss.*

If ever a Christian may feel sure that he is in his Father's house as a beloved child, he may feel this assurance on the day when he commemorates the resurrection of the Son of God. . . . Let him consider the great miracle of life and progressive beauty wrought in the trees above him, in the flowers at his side, in the grass under his feet, and know that a life energy is also at work in himself. Let him drink in the thought that God is love, that God's will is his sanctification, that Christ has come, not to condemn him, but to give him life, yea, life more abundant.—*Charles Cuthbert Hall.*

Unto the Lamb that was slain and hath redeemed us out of all the nations of the earth, unto the Lord who purchased our souls for himself, unto that Friend who loved us and washed us from our sins in his own blood, who died for us once that we might die unto sin, who rose for us that we also might rise, who ascended for us into heaven to prepare a place for us, and to whom are subjected the angels and powers and dominions—to Him be glory at all times in the church that waiteth for him and in that which is around him from everlasting to everlasting! Amen.

The Resurrection: Its Prophecy and Completion

By Estelle M. Hurll

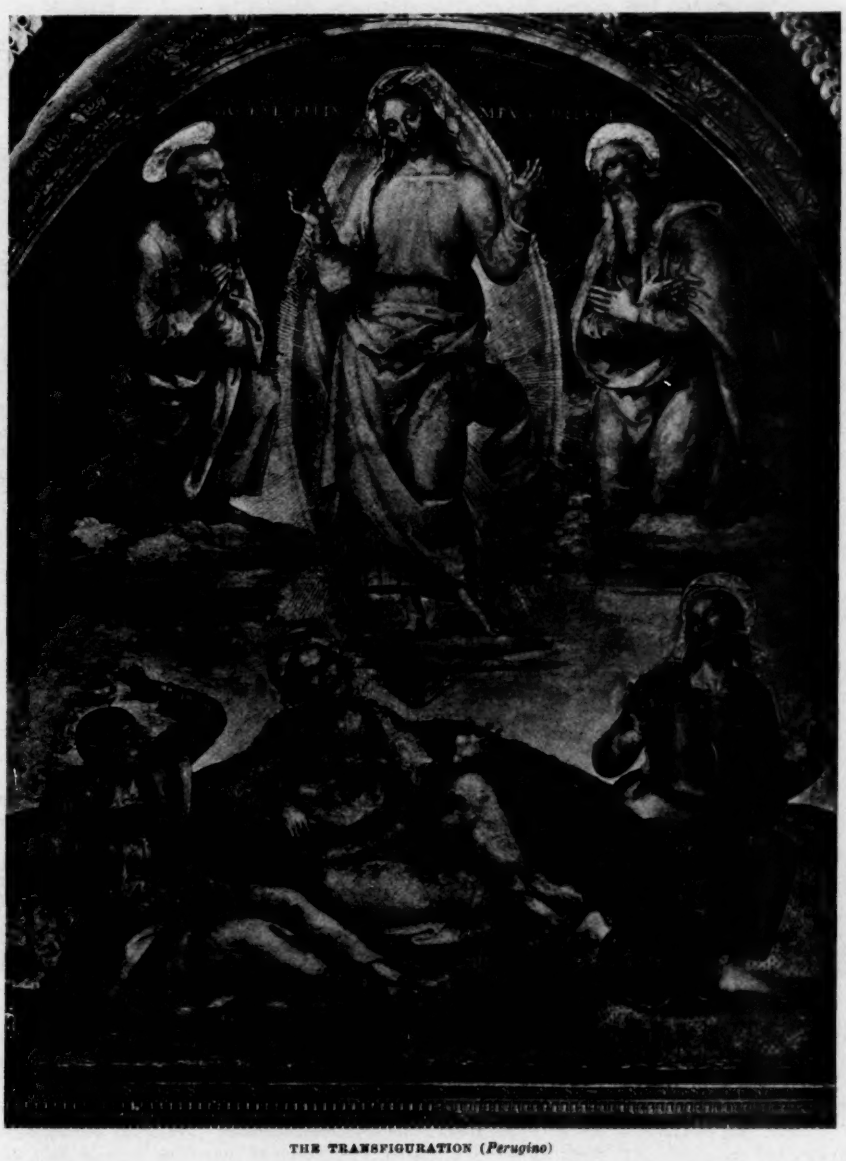
In various ways throughout his ministry and teaching our Lord strove to explain to his disciples that he would rise again from the dead. They apparently had little idea of his meaning until the event was accomplished, and then, looking back, they remembered and understood. During the first Passover of his ministry, when challenged by the Jews for some proof of his authority in cleansing the temple, he made allegorical reply, referring to his body as a temple which he would raise again three days after destruction.* Failing to impress his hearers with this indirect allusion, he applied himself directly to teaching his disciples what to expect. Three times it is recorded in the gospel narrative that he stated plainly and literally that he was to be killed and that he would rise again on the third day after his death.† It was about a week after his first declaration of this kind that an incident occurred which seemed to fit in strangely with what he had said. The power over death which he claimed was made manifest transiently to three of his disciples. Peter and James and John accompanied him to a hilltop to pray, and while they slept, and he continued in prayer, a change came over him. A transfiguring light shone from his person, which awakened his companions and filled them with fear and awe. It was a moment when the divine life within asserted its power over human limitations and shone through the enveloping flesh.

The transfiguration has often been made a subject of art, but the painter has had little to guide him in giving form to the event. The disciples, describing it long after, could only say that "they saw his glory" and that Moses and Elias likewise appeared with him "in glory." The most definite account they could give of this glory was that "his face did shine as the sun," and that "his raiment was white and glistering," like snow.

Early in the history of Christian art a material symbol was fixed upon to signify the divine glory. The figure in apotheosis was surrounded by an almond shaped oval (the *mandorla*, from the Italian for almond) overlaid at first with gold and later with golden yellow to signify light. This was the best art could do to symbolize that which was beyond line and color to express. This *mandorla* was of course pressed into service in the representation of the transfiguration and was handed down through successive generations of Italian painters to the period of the Renaissance. In all the celebrated pictures of this time the transfigured Saviour is seen against such a golden background or "glory."

There was one other way in which to show that the transfigured Christ transcended his ordinary human limits and this was by raising the figure above the surface of the earth as superior to the natural force of gravitation.

Both of these devices of art are well illustrated in the painting of the transfiguration by Perugino. The Umbrian artist was the last to follow, literally, the traditional compositions of his predecessors, and his works may be studied as an epitome of all that was best in the religious spirit and symbolism of mediæval Christianity.



THE TRANSFIGURATION (*Perugino*)

The picture referred to is a fresco in the great Hall of Exchange in Perugia. Below, on what appears to be a hilltop, sit the three disciples, gazing upwards with gestures of surprise, and expressions of awe and rapture. Just over the hill floats the vision of the transfigured Jesus standing on a little cloud and surrounded by the *mandorla*. His hands are raised in the ancient attitude of prayer, and his gentle face looks down upon the earth. On either side kneels the venerable figure of a prophet in adoration.

The three favored disciples had now a secret to keep. As they descended the hill with the Master, strict silence was enjoined upon them as to what they had seen. The significance of the incident would be fully explained when the power foreshadowed by the transfiguration was perfected in the resurrection. Then they might relate their experience and grasp it in its true relations. Apparently Christ's charge made little impression upon them. The resurrection surprised them quite as much as it did the disciples who had had no ocular demonstration of Christ's power over the flesh.

The resurrection was an event unwitnessed by human eyes and mentioned with reverent reserve by the evangelists. No one may know the manner in which the victor burst the bonds of his captivity. Art for many centuries fell back

*John 2: 18-21.

†Matt. 16: 21; Matt. 17: 23; Matt. 20: 18, 19.

before the sacred mystery, but the time came when nothing was deemed above the reach of its ambitious grasp. A perverse and spiritually blind generation, seeking some material signs for the tenets of their faith, thought thus to assure themselves of their reality. Thus was the resurrection introduced as a subject of art.

As art cast about for some suitable way of embodying the resurrection event, the subject of the transfiguration supplied the materials. The connection between the two incidents Christ had plainly indicated in his charge to the disciples. Only in the light of the resurrection could the transfiguration be properly understood, and in that light would be seen as a prophetic foreshadowing of Christ's power over the issues of life and death. Naturally, then, the same symbols of glory and power which had served to suggest the transfiguration were transferred to the pictures of the resurrection. The Christ again hovers over the earth, superior to the laws of nature, and again his glory is indicated by the *mandorla* of golden light.

Perugino's Resurrection* is strikingly similar in composition to the transfiguration which has been described. The lower portion, occupied in the other pictures by the three disciples, is here filled with the uncovered sarcophagus, at each corner of which a soldier is on guard. Three of these men are fast asleep, but the fourth starts up in alarm as if to flee from the spot. In the upper part of the composition the place of the prophets is occupied by two adoring angels, suggested by the evangelist's allusion to the angel who came and rolled the stone away. As to the figure of the Saviour, except for the omission of the tunic which he wears in the transfiguration, he is almost identically the same in the two pictures. His gesture is of course changed. He now holds on his left arm the banner of the cross and he raises his right hand, palm out, as if to show the wound print, with finger pointing up towards his ultimate destination. He has the same gentle countenance, which he inclines slightly to look towards the earth.

The first to be honored by the sight of the risen Saviour was Mary Magdalene, to whom the Lord appeared in the garden adjoining his sepulcher. Through her he sent to his disciples the message that he was ascending to his Father. The resurrection was thus announced to them as the beginning of the end. Already he was on the upward way towards which he took the final step of separation from the Mount of Olivet. The ascension is therefore the completion of the resurrection, and when art tried to represent the scene it is by the same methods of composition which are used in pictures of the transfiguration and the resurrection. The ascension is a much older subject than the resurrection, contemporaneous with the transfiguration. From the beginning its similarity with the latter was recognized and had long been established when the resurrection was introduced to make the third subject in a perfect trio.

Perugino's Ascension in the Lyons Museum is among his noblest altar-pieces. "The whole of this work," writes Vasari, "is replete with evidences of thought and care, insomuch that it is one of his best paintings in oil."

Below stand the company of disciples, the bereaved mother in their midst, lifting yearning faces towards the vision of the ascending Saviour, while two angels hover over them holding banderoles inscribed with their comforting messages, "Why gaze ye into heaven? This same Jesus will return to you." The glorified Christ is precisely the same figure we have now seen in two instances, being here partially undraped, as in the resurrection. The right hand is lifted in benediction, the left points upward. As we may now suppose the gates of heaven opened to receive the returning King, a band of musical angels accompany him and a row of cherubs encircle the surrounding mandorla. Thus amid the rejoicing of heaven the Saviour rises beyond the sight of earth.

If now we pause to place our three pictures side by side and study them carefully we are struck anew by their similarity. The attitude of the Saviour is exactly the same in the three cases, in fact, his head, the lines of the torso, the ankles and feet might have been stenciled from one canvas to the other so nearly identical are the figures in these respects. The face is full of gentle beneficence, bent slightly and looking down upon those who lift astonished glances to him from below.

The habit of repeating his figures in various compositions was common with Perugino and one for which he has been severely condemned. Certainly the practice was not creditable to his artistic fertility, but if the painter could not think of any new figures which would be so good as the old, repetition was surely better than deterioration. Plainly the range of his visual imagination was not wide, but within its limit he had wrought out a certain *répertoire* of figures, attitudes and expressions which, like a set of symbols, represented a definite scale of emo-

THE RESURRECTION (*Luca della Robbia*)

* In the Vatican Gallery, Rome.

tions. They were accepted as such by popular favor and their inventor was content. He had no ambition to enter new fields; his art language was quite sufficient to express all he had to say.

So in the case of the three pictures which we have been studying. Perugino was right in divining the essential correspondence in the three situations. In painting the transfiguration and the resurrection each twice and the ascension three times, he struck out an interpretation which satisfied him as common to the three subjects. Whatever may have been his own artistic loss by the repetition, we are the gainers in having our eyes opened by this outward similarity to the real similarity which lies underneath. All thanks to Perugino for a most helpful and suggestive commentary on three related events of our Lord's life.

adore him on either side, and below, around the uncovered sarcophagus, sit or lie the guards, all heavy with sleep and unconscious of the vision just above them.

The ascending Christ is more spirited in pose, as he seems to rise in the air, with both hands raised as he looks benignantly upon the kneeling disciples below. The angels have not yet appeared with their message of encouragement, but already the anticipation of reunion outweighs the sorrow of parting. The faces lifted towards the receding Presence shine with love and adoration.

By the close of the fifteenth century a new spirit of independence had taken possession of Italian art. The fetters of tradition were completely thrown off and every painter was at liberty to work out for himself new forms for the old subjects. The identity of compositional form in the transfiguration, the resurrection and the ascension was succeeded by a more distinct differentiation of the three events. During the transfiguration the Saviour was in prayer; his countenance and attitude should therefore express his prayerful preoccupation and the rapture of his communion with the Father. The resurrection and the ascension, on the other hand, express more action; the Saviour is rising into the air, not a stationary tableau, or vision. Some such analysis as this seems to have guided the painters of the *Cinquecento*. We can estimate their success in some measure by a comparison of three famous pictures—Raphael's transfiguration, Titian's resurrection and Tintoretto's ascension.

The greatness of Raphael's transfiguration centers in the Christ figure. The somewhat theatrical violence of the company below, the exaggerated agility of the apparitions of the prophets fall away from our criticism and, indeed, from our notice, when we fix our eyes upon the wonderful Christ. Raphael has perfectly interpreted the spirit of prayer in the lifted face and the upreaching arms.

Titian's resurrection * tells quite another story. In his zeal for demonstrating Christ's victorious power the painter passes the limits of propriety and gives us altogether too much action. The figure soaring aloft in triumph is not the Christ conquering death by his inherent power of life. The incident is vulgarized into a mere acrobatic performance.

In the same way Tintoretto also falls into exaggeration, though with more delicacy of imagination. His ascending Christ † is borne into the heavens by a happy tumult of angels. Here we have no sense of the inherent buoyancy of Christ's person. His body is a weight which the angels must lift upwards.

On the whole, the art of the sixteenth century does not seem to have profited greatly by its wider liberty, so far as these two subjects are concerned. Among all its paintings none treat these themes in a way comparable to Raphael's Transfiguration. Between the stationary figures of Perugino's Resurrection and Ascension and the undignified activity in the Venetian pictures a sense of reverence inclines towards the former, with all its stiffness. There is then a still unbroken field for this splendid trilogy of subjects, treated with the modern mastery of technical means, united with that reverent spirit of the old masters which recognized the subtle link binding the resurrection to its prophecy and completion.

THE ASCENSION (*Luca della Robbia*)

The relation between the resurrection and the ascension is beautifully set forth in the companion bas-reliefs by Luca della Robbia. They are in the form of *terra cotta* lunettes over opposite sacristy doors in the Duomo, Florence. As was first pointed out by Walter Pater, the low relief of the early Tuscan sculptors was peculiarly fitted for delicacy of expression, etherealizing and spiritualizing the material. This is well seen in the lunettes under consideration; no heavy shadows mar the delicate purity of the faces.

As in Perugino's paintings, the Saviour floats just above the surface of earth in an oval glory. The *mandorla* here, however, is merely outlined in a series of radiating lines delicately penciled. The Christ of the Resurrection carries the banner in the left hand and raises the right in benediction. He has rather a remote, meditative expression. Angels

* In Church of SS. Nazaroe Celso, Brescia.

† In the S. Rocco series, Venice.

The Conversation Corner

NOW that New Hampshire and Vermont have had their successive pages, we will get as far away from them as we can, traveling westward-ho as many of the brightest and best of their sons and daughters have been doing, all through the century, even till we reach

> the continuous woods,
> Where rolls the Oregon, and hears no sound
> Save its own dashings.

It is a long while since we Old Folks used to read Bryant's poem in the district school; probably the woods are not continuous now in the valley of the Columbia, and that some other sounds besides its dashings are heard thereabouts!

Dear Mr. Martin: Some time ago I wrote to you about the beeswax which is found along the Nehalem coast. I remember that you requested me to send you anything else which I might find about it. I have now noticed items in the *Oregonian* and send them to you. I am attending the academy in preparation for Pacific University, and so cannot write much to the Corner, although still interested in its columns.

Forest Grove, Ore. HORACE T.

The "some time ago" I find to be July 15, 1897, when the beeswax specimen, still fresh and fragrant in the Corner Cabinet, was described by this correspondent. The cakes were dug up in the sand of the seashore, and some had inscriptions upon them. The cuttings which Horace now sends have two quite different explanations of the buried wax. One is that the Japanese had, a century ago, commerce with the natives of this coast, bringing rice, tea and beeswax, and the characters represent the stamp of the Japanese firm which exported them! In support of this alleged connection between Japan and the Pacific coast it is claimed that the native Indians resemble the Japanese and that there are marked similarities in language, Alaska, Sitka, etc., having a Japanese suffix. I should like to have this confirmed by our Japanese missionaries. But even if they were, it would not prove that the beeswax on the Nehalem beach came from Japan!

The other article supports the old tradition that a Spanish ship was wrecked in the middle of the last century with its supplies for the Catholic missionaries, including wax needed for images, tapers, etc. This writer says that some of the blocks of wax contain the abbreviations, I. H. S., which, you know, are common in Catholic churches as standing for *Jesus Hominum Salvator*. The tradition is that the crew lived for some time among the Indians, but treated them and their families so cruelly that the poor natives massacred them all. I have just been reading in Charles Kingsley's *Westward Ho* the terrible story of the greed and inhumanity of those early Spanish adventurers in America, and how persistently they were fought by the brave men of England, including such heroes as our Dr. Grenfell's valiant kinsman, Sir Richard Grenvile. So this simple cake of wax in our Cabinet is a bit of history for us of the same old conflict between the two civilizations, that of the Spanish Jesuits and that of the English Protestants. When Horace visits the Portland museum I wish he would examine those inscriptions and see whether they are in Latin or Japanese!

Here is a letter from another Pacific beach, right in the heart of the old Spanish possessions:

Dear Mr. Martin: I am staying for a few weeks at this beach and having a very nice time. I saw a battle-ship at a distance yesterday, and now she has sailed away. I have lots of little bunnies, twelve altogether. I went fishing on the wharf this afternoon with my grandma, but I did not catch any fish.

THOMAS G.

Long Beach, Los Angeles Co., Cal.

In place of finding in the sand any relic of the old Spanish times, Thomas sees one of the battle ships which in the strange providence of history have kept up the warfare between the races!

Dear Mr. Martin: I am eight years old. I send a —— which was given to me for Christmas, for O Hana San. My aunt told me about her.

San Francisco, Cal. HARRY M.

Dear Mr. Martin: I send you post-office order for —— to go for the Memorial Cot of the Deep Sea Mission. I will leave it to your judgment if a part ought to go for famine-stricken India. In San Diego in this state there has been no rain for two months, and I think there will be no grain.

San Francisco, Cal. A. T. A.

San Diego is the very place where was founded in 1769 that Spanish mission to which the cargo of beeswax was bound! Harry's letter shows the best link between the language of the Pacific Coast and Japan—*San* Francisco helping O Hana *San*! The other letter is like unto it—the ancient Spanish city sending a gift to Dr. Grenfell's Mission, fighting for righteousness in the northern seas as old Sir Richard Grenvile fought for it in his rough way on the Spanish Main. The present way is surely the best, although doubtless the other had its place, in God's plan of the centuries!

And this reminds me that a letter I had the other day from Dr. Grenfell, who has sailed "westward-ho" so many times, contains one item, showing that something of the same love of adventure—experience of adventure—which possessed those bold mariners of Cornwall and Devon, the early explorers of the American coasts, seems to fall to their successors in the very region associated with Sir Walter Raleigh and Sir Humphrey Gilbert.

. . . I fell through the ice the other day, running ahead of the dogs. Fortunately, my long whip—thirty two feet long—always fast to my wrist, was trailing behind. My driver caught hold of the end and dragged me out. I had a cold run for six miles, and had to speak at my largest meeting this year, in a fisherman's trousers—and almost standing in his shoes!

WILFRED GRENFELL.

St. Anthony, Newfd.

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

EASTER RABBITS

Mr. Martin: I write for information as to the making of such lavish and extensive use of rabbits during the Easter season. I fail to see any possible connection or symbolism in such use. It is many years since I was a child, as that word is commonly used, but I have been many years one of God's children, and so take the liberty to seek this knowledge from your page.

Massachusetts. L.

Yes, it is difficult to see any symbolism or sense in this and other observances connected with ancient church festivals, especially when they were borrowed ages ago from superstitious heathen nations. It is unfortunate that the anniversary of the resurrection of Christ should have received the name of a heathen festival held in honor of *Eostra*, the goddess of spring (*East*, the place of the dawn). As Eostra, in Saxon mythology, was (said to be) identical with the Phenician goddess of the moon, there is so far a coincidence in symbol with the full moon of the vernal equinox, when the Jewish passover was instituted and when that and the Christian festival which took its place were commemorated. Easter eggs have their origin in the thought of the egg as symbolizing the resurrection—a new being evolved from a hidden germ.

But what have rabbits to do with the moon or eggs or the resurrection? Ancient Oriental mythologies connect the hare (*i. e.*, the rabbit) with the moon. Chinese artists represented the moon as a rabbit pounding rice in a mortar. Buddha once assumed the form of a rabbit and was translated in that form to the moon. The most satisfactory reason for the relation is that the hare is born with open eyes, and always keeps them open, just as the moon is the "open-eyed watcher of the skies," and so in this way it becomes a striking emblem of the opening of the new year at Eastertime! In Germany it is believed that the Easter hare brings the Easter egg, and one German story has been told me which describes little children as roaming in the woods to find hares' eggs. This seems to be the explanation of the use of the rabbit in our Christian land and time to represent the tender spiritual lessons of the resurrection of our Lord! Do we wonder that our Puritan ancestors were so disgusted with such senseless and silly observances that they preferred to abandon the form altogether, while clinging steadfastly to their faith in the glorious fact? (A full paper on this subject may be found in the *Atlantic Monthly* for May, 1890.)

ANNA ROSS

E. T. N. of Madison, Ct., furnishes the authorship of this old Sunday school book, remembered by so many—Grace Kennedy of Pinmore, Ayrshire, Scotland, daughter of Robert Kennedy; born 1782, died 1824. Her other books were The Decision, Profession is not Principle, Jessie Allen, Father Clement, Andrew Campbell's Visits to his Irish Cousins and Dunallen. All were very popular and all anonymously published. On her deathbed she permitted her friends to reveal the secret of their authorship.

Dear Mr. Martin: I am not a Cornerer, but I read the Corner page. Was specially interested in mention of Anna Ross. I should say it was published more than seventy years ago. I place it as early as 1824, about the time Sunday school libraries were established. I can see now the pastor of our church [was it Dr. Abiel Abbot, Deacon L.?—MR. M.] standing behind the communion table, on which the books of the new library were laid, calling the scholars alphabetically, and presenting to each as he came forward a book, to be returned the next Sunday. Anna Ross, Charles Clifford, The Sisters, Jack Halyard, Walks of Usefulness, and Lucy ——, must have been in that first library, or soon after. The part of Anna Ross that affected me most was when Anna and her mother, hurrying to reach the wounded officer, saw a procession moving along, soldiers bearing a coffin. It afterward proved to be Anna's father.

Beverly, Mass. L.

I have less than two bushels of answers to the ???? asked in C. S. B. of March 22.

L. N. M.

Rodney's Pansy Brothers

BY JESSIE WRIGHT WHITCOMB

(FOR THE CHILDREN)

Rodney's mother bought some pansy seeds—several different sorts from several different firms. Rodney watched her as she examined her bright colored little packets.

"O, I wish I could have one!" he exclaimed.

"You may. You may have the largest and prettiest one of all, though the seeds may be no better."

He watched his mother plant her seeds, but he could scarcely make up his mind to plant his own. He kept the packet under his pillow at night and admired it the first thing in the morning. Finally he picked out a place to plant on the north side of the play-house, made a very neat bed and tucked in his seeds. In about ten days, when he had nearly forgotten them, up they came—every one, so he said.

They grew and grew and blossomed, not very large pansies at first, but all sorts of colors. Something about them fascinated Rodney; he would lie on his stomach on the short grass and look and look at them, lightly touching the soft petals, at times putting his face down near, and always wondering about them.

One day the twins came out and squatted on their heels, one on each side.

"Donnie, do you like those little things?" questioned Hugh, in his sweet, insistent little voice, turning his head to look up into Rodney's face.

"What you call 'em?" demanded Ralph.

"Pansies."

"Donnie, do you call them your little pansy brothers?" persisted Hugh.

Rodney laughed, but after that he always thought of them as his little pansy brothers, and the twins always called them so. He hated to pick them, though his mother told him they would bloom better if he did.

One night, after he had been in bed a long time, he heard his mother in the upstairs hall.

"Mamma," he said, softly.

She went in, troubled that he was not asleep.

"Can't you go to sleep, dear?"

"I slept too long this afternoon, I guess. Say, mamma."

"Well?"

"What could I do with my pansies if I picked them?"

"You could put them in water, I suppose."

"I don't mean that."

"When you had your first garden you picked the flowers and took them to a hospital."

"I remember—down to the Santa Fé." He laughed a little. "I asked if there was a brakeman or fireman or engineer there, and they said there was a fireman; and I was awful scared, and they took me to give my flowers to him and"—

"Well?"

"Why, he didn't look sick a bit; he was in a room, smoking and playing a game with another man."

His mother tried not to smile and suggested that it was fortunate he was so nearly recovered.

"And then," went on Rodney, reminiscently, "my next bunch I took to the Salvation Army Hospital and asked if there was a sick child there."

"Then what?"

"Why, there wasn't, and they just put the flowers in a pitcher on a table in the hall."

"Perhaps they gave them to some one later."

"Mebby," doubtfully, "but I don't want to take my pansies to a hospital."

"I know one thing you might like to do with some, at any rate. When Otto was here today chopping he said his little girl was sick. She would like to see some cunning little pansy brothers I am sure."

"I'll just do it—in the morning."

"She lives right over there in Auburndale."

"I guess I know that," regretfully, "right where a whole lot of those big boys do that go to our school—and if they see me with flowers! O my!"

But next morning he started bravely enough with his pansies. No boys appeared upon the scene; Otto's little girl was delighted with the pansies and inveigled Rodney into taking some to another child who was "pining." He told her shyly what the twins called them.

It turned out to be what one woman called "a sickly spell of weather" for the children, and Rodney took a good many pansies down that way. Occasionally some of the large boys chaffed him, but not greatly to his undoing, until one day he met Sam, the boy of all others whom he had most reason to fear at school, and one who never missed a chance to grab his hat or pull his hair or chase him.

"Hello, chump!" said Sam.

"Hello."

"Whatchy been doin'?"

"Nothing much."

"Takin' flowers around?"

"Only pansies."

"Say," drawing nearer, with an expression of marked curiosity, "is it them the kids calls your pansy brothers?"

Rodney nodded, blushing violently.

"Got any now?"

"I gave them all away."

"Got any more of 'em home?"

"Lots."

"Say, let me see 'em?"

"Yes, of course," astonished.

So they walked on to Rodney's home without much attempt at conversation, Rodney marveling greatly. When they reached the pansy bed Sam stood gazing at them curiously. Rodney mechanically picked two of the handsomest and held them out to him. Sam took them, smelled them, fumbled around for a pin, pinned them elaborately on his shirt, grinned broadly at Rodney and chuckled. Rodney gave vent to precisely the same sort of a chuckle, glanced with a look of fresh recognition into Sam's eyes and was all at once curiously conscious that his world had grown wider.

"Who was that boy, Rodney?" asked his mother, after Sam had strolled off.

"O, he was a boy goes to our school," proudly, "one of the *big* boys."

His mother's eyes twinkled. "Is he one of the boys who used to plague you?"

"Well," hesitatingly, "p'raps he did used to—a little, easy."

"He looks like a nice boy."

"O, my stars, yes," eagerly, "he's first class! and say, mamma, he *liked* those little pansy brothers, too."

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Christ's Estimate of Strangers *

By Rev. A. E. Dunning

A man's character may be fairly judged by knowing his attitude toward strangers. His creed may be measured by his sense of duty to those whom he does not know. The advance of civilization is marked by the growth of kindness between persons of different nationalities and religions. In savage conditions men acknowledge obligations of humanity only to those of their own tribe. In Christ's time the Roman word for stranger also meant an enemy. A considerable part of the world even today recognizes no obligation to those outside of its acknowledged circle. Mohammedans diligently teach their children the command of their sacred Scriptures to put to death those who refuse to adopt their religious belief. To them every Christian is a blasphemer, and to kill him is to win favor from God. How did Jesus regard strangers?

1. *He emphasized the law of kindness to strangers.* A centurion who sought a great favor from him was of another nation, a man of war, belonging to a nation of intruders. But Jesus listened at once to his petition. He offended his own townspeople of Nazareth by declaring to them that God had sent prophets to those of other nations. Elijah fed by a Sidonian woman and Elisha healing a Syrian leper illustrated his view of the treatment we ought to give to strangers. The Samaritan caring for the unnamed man whom he met on the road, whom priest and Levite had passed by, illustrated Christ's sense of neighborliness.

The lesson is by no means yet learned. The narrow Jewish provincialism is reproduced in New England today. A few days ago a professing Christian remarked to me of a well-known artist that on intimate acquaintance he had found him a true Christian, although he could not understand it, since the artist was a Roman Catholic. I have known Catholics, too, who did not see how any one who died a Protestant could be saved from hell. There are American statesmen who regard as foolish and fantastic the idea that our nation has any obligation to lift other peoples to higher civilization or greater happiness, unless for the sake of promoting its own self-interest. This surely was not the way Christ regarded strangers.

2. *Christ appreciated the character of a stranger.* He showed different sides of his nature to different persons. To his own disciples he revealed depths of tenderness which have made some of his words to them, like those in John 14 to 17, unrivaled in literature as the expression of the heart of love. Yet he refused to speak to Herod, and he only referred to him with an epithet of contempt.

But the traits of noble character in this centurion appealed to Jesus. The man loved his servant, and that showed that he was lovable. He treated the Jews with courtesy, though they were subject to the Romans. He honored their religion practically, by a generous contribution of money. He thoughtfully considered the works of Jesus in Capernaum. He had a kind heart, an honored reputation and an open mind. Jesus was drawn toward this man, as we would be.

3. *Christ recognized the claim of a stranger in need.* This centurion had an anxious heart, for one whom he loved was suffering. He had heard that Jesus could relieve anxiety, and his humanity was so genuine that he had confidence in the humanity of Jesus. Matthew and Luke both follow their reports of the Sermon on the Mount by accounts of his deeds of power as evidence of his divine authority as a teacher. Both record this miracle in the same connection. What better evidence could there be that Jesus spoke the words of God than his using the power of God to relieve a stranger's need? Christ did what he said the good Samaritan did. When he said, "Go thou and do likewise," he meant that every disciple of his is under obligation to help, as far as possible, every one in need who appeals to him. The starving wretches of India, who stretch out skeleton hands to us, only ask us to act toward them in Christ's spirit. His commendation to those on his right hand in the judgment is, "I was a stranger and ye took me in."

4. *Christ honored the stranger's confidence.* The centurion expressed that confidence by his humility. "I know how to obey as well as to command," was the substance of his acknowledgment of Christ's promise, "I will come and heal him." The centurion would lay no unnecessary burden on Jesus. He would not require him to come to the house. "Say the word," said the noble Roman, "and my servant shall be healed." True faith is solicitous for the welfare of others, and Christ appreciates it. It carries on the heart the perils of lost souls, as the centurion did the peril of his servant, and it turns with eagerness to the one sufficient Saviour and pleads for him to exercise his power.

The centurion showed his confidence by his sense of unworthiness. But that feeling did not turn him away from Jesus. Augustine says, "While he counted himself unworthy that Christ should enter into his doors, he was counted worthy that Christ should enter his heart."

The centurion's faith was rewarded, as such faith always is. His petition was answered that self-same hour.

Matthew has given in Christ's own words his estimate of the stranger which was called forth by this incident [Matt. 8: 10-12]. Not Jews alone are God's children. Men of every nation and kindred and tongue have been redeemed unto God by Jesus Christ. And wherever men have kindness and truth in their hearts, acting in the spirit of Christ, whatever language they speak or creed they recite, they belong in the kingdom of God. They shall come "from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." They are at home with the saints who are closest to God. But those who speak the language of Canaan and have the most orthodox creed, who have no sympathy with him who came to redeem all men to God, will find themselves thrust out.

We cannot miss the meaning of this lesson. To belong to Christ is to minister in the spirit of Christ to those in need who appeal to us for help, though they may be most remote from us in nationality, training, associations and manner of life.

* The Sunday School Lesson for April 22. Text, Luke 7: 1-10; Matt. 8: 5-13. International Lesson, The Centurion's Servant Healed.

The Sheldon Daily

Since the regular publishers and editors of the *Topeka Capital* resumed control of the paper, after the "Sheldon week," generous space has been given to comments by other papers on the experiment, and the final opinion of the *Capital* itself is given in its issue of March 28:

It seems to be overlooked that Mr. Sheldon scarcely had an opportunity to do more than suggest his idea. The inventor of the telephone was not expected to make a perfect machine by his first effort. The first flying machine was a complete *fiasco*, but it contained the germ of an idea that in time will work out something practical and useful to society. In justice to Mr. Sheldon, not his six issues made under pressure and considerable disadvantage, but his idea is what should receive a fair discussion. Every good daily newspaper has in every nook and corner of the world men working for it and sending it fresh on the cable and wires what it wants; Mr. Sheldon, for his kind of a paper, had no such corps of workers. . . .

As a daily newspaper, Mr. Sheldon's publication was a failure; it was, in our judgment, not a success, from his standpoint, as a newspaper. It did not present his kind of a paper well. It failed to supply, in proper proportion, the best material in place of what it refused to publish as news. It was not only not what the public wants, but it was not even, we believe, what Mr. Sheldon would regularly give the public if he were in control of a great newspaper. Nevertheless, in a larger sense it was not a failure, since it accomplished much of what Mr. Sheldon aimed at. It challenged the world's interest in religion, and brought an astonishing response that must impress all classes of people. Nothing in many years has done so much to awaken religious interest and to demonstrate the profound religious conviction latent in the world. Furthermore, Mr. Sheldon, with the highest and purest purpose, with profound earnestness, with charity for all, with a great desire to accomplish something for the betterment of the world, went into this experiment and did what he could to realize his ideal.

A Dainty Breakfast

The morning meal is apt to set the pace for the day. If dainty simple and sufficiently nutritious one leaves the breakfast table with a feeling of well being that fortifies for the day's duties.

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Literature

A Prehistoric People

Rev. Dr. S. D. Peet, who has made special studies for years of the traces of early inhabitants of the West, has gathered the results of his researches into a volume, *The Cliff Dwellers and Pueblos*,* which is a rich treasury of information and interest. Enough has been discovered to enable some apparently trustworthy conclusions to be drawn, although they are not yet exhaustive. The great plateau in the interior of this continent, in Colorado, Wyoming, New Mexico and their general region, is the locality with which this early people was identified, and recent research has discovered many relics of their presence, including large numbers of dwellings, often in the form of excavations in the cliffs which form the sides of the numerous cañons. There appears to have been a distinct people which occupied homes of this character, a people living in, or shortly after, the Stone Age of prehistoric development.

Dr. Peet regards it as probably identical with the people known as the Pueblos. The architecture of their dwellings was very similar, although those of the Pueblos were principally constructed in the open air instead of being excavations. The main difference between the two peoples he believes to have been that the cave dwellers lived upon the borders of the Pueblo territory, and on that account were subject to the attacks of the wild tribes which occupied the open country. Dr. Peet regards the cliff dwellings as permanent abodes, but judges by those discovered that they were built at very different dates, some of them very long ago and others not much before the discovery of America. The development of their art and architecture, however, was entirely prehistoric and therefore possesses an interest and a value unsurpassed in their way. In this volume the results of the latest explorations are included, and the volume consists largely of material drawn from reports and descriptions of parties which have explored the region, from the most scholarly and critical archæologists to the ordinary newspaper contributor.

The work is elaborate and comprehensive and conveys, although at the cost of some repetition, a very satisfactory idea of the habitations of the peculiar people studied, of its art, and in a measure of its religion and life. The traces of its type of civilization are examined carefully and legitimate conclusions are drawn, but it is possible to determine only in a general way and to a limited extent what its life was like. The subject is one of so much fascination to those especially interested that it is safe to be pursued until every possible source of knowledge concerning it shall have been exhausted. Undoubtedly the volume will need supplementing in another ten years, but it is the most scholarly and in every way the best treatise on its theme which has appeared up to the present time. It is illustrated lavishly and well, and it will be conceded from the first the rank of a standard work.

Democracy and Empire

A series of papers and addresses by Prof. F. H. Giddings are collected in this volume.† They number a full score and discuss various social and civil themes. Although quite distinct, they have a certain connection. In a sense they are, as the author claims, "logically related parts of a whole." Starting out with the declaration that there may be such a thing as a democratic empire, this ideal is held up as likely to subserve the interests of humanity best. Such an empire will be characterized by general loyalty to a common destiny and a common standard of conduct and of liberty, but will tolerate local and ethnic differences and protect individual freedom. There will be struggle and competition enough to secure the continuance of natural selection, and it may be expected to produce that perfect general human understanding, that spiritual brotherhood, essential to the growth of moral kingship and the establishment of the kingdom of heaven on earth.

In the course of his reasoning the author studies the psychology of society, the costs of progress, the destinies of democracy, the shadow and the substance of republican government, imperialism, the gospel of non resistance, etc., and there are chapters on such specially current topics as the trusts and the public, the railroads and the state, public revenue and civic virtue, and the relations of social democracy to the higher education. In the chapter entitled The Tendencies of Democracy there is an interesting discussion of women's suffrage, the conclusion being that either religious authority, by which the Roman Catholic Church appears to be meant, or a much more earnest and thoughtful type of Protestant liberalism than that of today will control; and that, if we wish to see a great increase of public authority, the ballot should be given to women, because they always are inclined to overrate the curative powers of legislation and to expect to reform society by mere law-making. But if freedom of contract and organization, the right of private judgment and individual responsibility are to be duly preserved, suffrage should not be given to them, at any rate not for a long time to come.

Without necessarily indorsing everything which this vigorous and aggressive thinker has uttered, we commend his papers for the shrewd, practical fashion in which they deal with important topics, their prevailing temperateness and wisdom, their occasional freshness and their uniformly elevated public spirit. Many chapters set one to thinking earnestly. That on Trusts is a good example of discriminating discussion, and the conclusion is that there need be no fear that the consuming public is to be brought into economic subjection, inasmuch as competition disappears in one form only to reappear in others. Professor Giddings expects the relations of the railroad to the state to be harmoniously adjusted without serious trouble in the natural course of things. In the chapter on Imperialism he points out, as others already have suggested, that the great struggle of the future is to be between the Anglo-Saxon race and a probable Russo-Chinese empire, which is likely to pursue a policy of exclusiveness and to be governed by a tradition of irresponsible authority. The volume, in spite of its less coherent character than that of most works of its general class, is likely to make a deep impression.

Religious

The Divine Pedigree of Man, by Dr. T. J. Hudson, is a study of the testimony of evolution and psychology to the fatherhood of God. Speculative philosophy is avoided, and the inquiry is purely scientific, following the inductive method. The basis of the argument is found in the facts of organic and mental evolution. The author holds that man has two minds, one objective, that of ordinary waking consciousness, the other subjective, that intelligence most familiarly manifested to us when the brain is asleep or in some kindred state. The objective mind nominally controls the dual mind. The subjective mind is fitted especially for a higher plane of existence. The brain is the organ of the objective mind. As the objective mind grows weaker the subjective becomes stronger. The intellectual faculties of the subjective mind seldom appear to view. They must develop on a higher plane of ultimate existence. The time comes when the subjective assumes supremacy, i. e., when conscience becomes an instinctive quality or emotion. The Moneron shows mind as antecedent to physical organism. It contains the promise and potentialities of a human soul. Its quality of mind differs from omniscience only in degree, and the consciousness of a godlike mind must be, then, either that spontaneous generation which is without a single supporting fact, or the divine inheritance. If this is conceded we are forced to believe that there is a God and that he is our father. The author's course of reasoning is exceedingly interesting and not too technical for common readers. It touches upon many collateral themes of vital significance, and psychologists especially will find it abundantly worth attention. [McClurg & Co. $1.50]

In *The Sabbath Transferred*, by Rev. J. D. Parker, Ph. D., the author argues that the Sabbath was transferred from Saturday to Sunday on the morning of the resurrection, and that the Jewish Sabbath and the Christian Sabbath are identical. He makes an examination of the Bible passages bearing upon the subject and pleads for suitable Sabbath observance. The conclusion seems probable, rather than necessary. The author seems inclined to attach too much importance to the commands given under the Jewish dispensation, but we heartily indorse his general position as to Sabbath keeping. Rev. F. N. Peloubet has furnished a brief introduction. [J. D. Parker & Co. $1 25]

Prof. W. G. Moorhead's little book, *Studies in the Four Gospels*, is well suited to help ordinary students to understand the Bible books covered. It is not a commentary, but points out clearly and tersely what the gospels are individually, how they differ, and what the ordinary reader needs to know about them. It is an example of good scholarship made available for all intelligent people. It might be, and perhaps has been, used by the author as the basis of a series of expository lectures, although it is not its purpose to interpret the teachings of the gospel so much as to show what the divine design in them should be understood to be. [Westminster Press.]

Biographical

Dr. W. D. Love, in *Samson Occum and the Christian Indians of New England*, has furnished a biography of one of the foremost of American Indians, which at the same time is a historical sketch of Indian education and civilization during the first century of our national history. Occum was an interesting character and a man of importance to his own people and to the world. He was a Mohegan, and was the first New England missionary to be sent to the Oneida Indians. He was the organizer of the Brothertown Tribe of Christian Indians living in various parts of southern Connecticut, and led their emigration to the Oneida county in New York, where they established a town and lived for half a century, later removing to Wisconsin where their descendants still live, some holding positions of influence and honor. Occum also was a hymn writer of some merit. The portrait of him is drawn with care and with evident fidelity, and the volume confirms what so often has been urged, that the true solution of the Indian problem is their education and their absorption by the communities in which they dwell. The book is a good example of painstaking, critical scholarship and is more than ordinarily readable. [Pilgrim Press. $1 50.]

The Dean of Ely, Dr. C. W. Stubbs, has not attempted to write a biography in his little book, *Charles Kingsley and the Christian Social Movement*, but rather to supplement existing biographies and to give the reader a more complete idea of the Christian Socialists of 1848 and of their work in guiding the aspirations of the Chartist workmen into trades unionism and industrial co-operation. The opening chapter is a short sketch of Frederick W. Maurice and his influence. The balance of the book deals with Kingsley and his personality, his professional and literary career and his work as a Socialist leader. The enthusiasm and the sterling good sense of the

* American Antiquarian. 2†† Macmillan Co. $2.50.

man are made conspicuous, and the diversity, thoroughness and permanent value of his work as a friend of humanity are emphasized forcibly. One gets from the work a clear and evidently just impression of what Kingsley was and of much that he did, and learns to do honor to him as a pioneer in the cause of a freedom which is the true one and is full of promise for the amelioration of social conditions, and this without political violence. Such a monograph is of lasting value. The book is one of the Victorian Era series. [Stone. $1.25.]

A sketch of the late *John Ruskin* has been written by M. H. Spielman, which supplies a graphic and reasonably impartial account of its subject, in spite of the author's enthusiastic admiration for him. It is one of those boldly drawn and bright'y colored pictures which do not profess to be biographies, but which often are more faithful in the impressions which they convey than more elaborate narratives. It does justice to Ruskin's distinguished abilities and generous and noble character and also to his foibles and weaknesses. Whether posterity will regard Ruskin as having been as great a figure in our century as his admirers believe him remains to be seen. We think so. Certainly he is a striking character and cannot be dismissed with carelessness. A paper of his on The Black Art forms a part of the book, and there are many portraits and other illustrations. [Lippincott. $2.00.]

Mr. W. C. Hazlitt has given to the public in a tasteful little volume, called *Lamb and Hazlitt*, certain letters and records hitherto unpublished. The larger part of the volume relates to Hazlitt. The material is interesting in a way, and by a certain class of readers will be deemed valuable, but it possesses the value of association rather than of inherent significance. It adds something to one's knowledge of Hazlitt, but not much in regard to the far more important character, Lamb. [Dodd, Mead & Co. $1.25.]

The late Miss Leila Herbert's tasteful volume, *The First American, His Homes and His Households*, describes Washington from a somewhat new point of view. It deals chiefly with his homes at different times, especially Mt. Vernon, making mention also of Wakefield House, where he was born, Franklin House and the McComb House in New York, and the Morris House in Philadelphia. The material of the book is not abundant and the treatment is necessarily somewhat sketchy, but it is a graceful and entertaining volume possessing considerable literary and historical merit. The author's portrait is supplied. [Harpers. $2.00.]

Miscellaneous

Mr. J. J. Chapman's volume, *Practical Agitation*, is devoted to enforcing the fact that we can do more good for mankind by unfaltering fidelity to worthy aims than by such more or less partial concessions to evil as policy often seems to demand. The relation of this truth to practical reform and contemporary journalism is elaborately worked out. We indorse the author's position in general. He is quite right in insisting upon absolute, unfaltering fidelity to that which is true and righteous. We differ from him, however, if we understand him rightly, in believing that there are times when, with no real sacrifice of principle, it is possible to make concessions as to methods which are politic and promise good results. In other words, we should not carry this principle quite as far as we understand him to go. We do not believe, for example, that some of our friends who persistently vote the prohibition ticket are making any headway toward the victory of their party. They might be equally loyal to their fundamental principle, consistently with general loyalty to the aims and methods of one or the other of the two great political parties. Such a breezy, practical, hard-hitting series of chapters as this by Mr. Chapman clears the air, however, and tones up the reader to be on his guard lest he fail in honest allegiance to what is right by reason of too great willingness to smooth the pathway over which he desires to advance to success. [Scribners. $1.25.]

In *Heredity and Human Progress* Mr. D. W. McKim proposes nothing less than to terminate human degeneracy, crime and suffering by putting to death painlessly such of the very weak and very vicious as fall into the hands of the state for maintenance, reformation or punishment. He makes his proposition boldly but cautiously, and argues that death in such instances should be administered, "not as a punishment, but as an example of enlightened pity for the victim—too defective by nature to find true happiness in life—and as a duty toward the community and toward our own offspring." His previous delineation of the public perils of the existence of such persons is unanswerable. His argument in behalf of his position will shock thousands, in spite of its temperateness and kindliness, but it may serve as a stimulus to the study which sociologists are giving to the solution of what certainly is one of the gravest problems which face humanity as the new century is about to open. [Putnams. $1.50.]

The foibles of women have been the occasional theme of considerable witty comment by the sterner sex, and there is amusing reading in the volume called *The Domestic Blunders of Women*, by A Mere Man. He comments with considerable severity on the manner in which women manage their houses, their children, their servants, etc., and makes various suggestions, apparently wrung from the depths of an anguished and desperate spirit which can no longer restrain itself. But his book is greatly overdone and is tiresome. Some things in it unquestionably are true. But his point of view is mistaken, to begin with, and most of his criticisms are overdone and only just in a partial and occasional sense. The best part of the book is the collection of letters appended containing comments. But the sprightliness of much of the volume does not compensate for its atmosphere of exaggeration and artificial humor. [Funk & Wagnalls. $1.00.]

Friends of animals will find in *Humane Christian Culture*, published by Rev. C. J. Harris of Crown Point, N. Y., at fifty cents a year, a useful stimulus to kindness and good care in their treatment.

Notes

The Queen of Roumania, "Carmen Sylva," has written a poem praising the attitude of England in South Africa.

A painting by Rubens, The Holy Family, imported for a New York man, was entered at the custom house at the value of $26,500, but it had been once sold for more in London. It was reappraised at $39,600, upon which valuation the duty is about $7,000 and there is also a penalty of $19,000 for the too low original valuation, making a payment of $26,000 necessary by the owner. Whether there were an attempt to bring in the painting at an insufficient valuation or not in this case, the duties on works of art are scandalously large.

The sale last week of the books, pictures, autographs, etc., of the late Augustine Daly, of New York, brought a little over $197,000, which is said to be less than half of what he had paid for them. A famous illustrated copy of the Douai Bible sold for $5,565. A collection of autographs of Thackeray and his friends sold for $8,100. A copy of the Thackeray Reminiscences, by his daughter, containing sixteen original drawings by him and forty-five autograph letters, brought $2,525. During the week the Villeneuve sale also was begun in Paris. About half the collection realized over $80,000. The Book of Hours, once owned by Marshal Boucicault, brought $13,700, and a copy of Xenophon's Cyropædia, published in 1555 at Lyons, and one of a treatise on Architecture, published in 1552, which once belonged to King Henri II. brought $3,000 apiece.

The New Books

RELIGIOUS

EASTER VISIONS. By Rev. C. A. Savage. Compiled by M. F. S. pp. 129. E. P. Dutton & Co. $1.00.

An attractive Easter volume, containing short but choice and stimulating extracts from discourses of more than common merit, with poetical selections. The Christian public, and not the author's friends only, will appreciate it.

THE BIBLE HISTORY OF ANSWERED PRAYER. By W. C. Scofield. pp. 235. F. H. Revell Co. $1.00.

An impressive record, with some appropriate comment, of the prayers mentioned in the Scriptures which were answered. Interesting and reassuring, especially to the Christian believer.

LEGALIZED WRONG. By R. C. Chapman. pp. 31. F. H. Revell Co. 50 cents.

A brief estimate of the legality of the trial and condemnation of our Lord from a lawyer's point of view. It shows that the forms of law may have been observed, although the verdict was morally evil.

FAITH AND SIGHT. By W. P. Merrill. pp. 175. Charles Scribner's Sons. $1.00.

BIOGRAPHICAL

A NEW ENGLAND BOYHOOD AND OTHER BITS OF AUTOBIOGRAPHY. By Edward Everett Hale. pp. 500. Little, Brown & Co. $1.50.

A reprint of a volume interesting and profitable for many different reasons. It is instinct with the author's genial individuality, and New Englanders, especially Bostonians, relish it highly. Yet it is cosmopolitan also, like Dr. Hale himself. But it should include his portrait.

THE LIFE OF WILLIAM H. SEWARD. By Frederick Bancroft. 2 vols. pp. 553, 576. Harper & Bros.

THE LIFE AND WORK OF D. L. MOODY. By Rev. J. W. Chapman, D. D. pp. 555. J. C. Winston & Co. $2.00.

FICTION

THE WORKS OF STERNE. In 2 vols. pp. 368, 378. Macmillan Co. Each $1.50.

A very handsome library edition, large, but not unwieldy, with clear, bold type, and first class in all respects.

THE RHYMER. By Allan McAulay. pp. 309. Charles Scribner's Sons. $1.50.

A somewhat depressing Scotch novel, able in characterization but with little in it of happiness or cheer. Burns is prominent and is at his bases', and, although the picture of him may be true to fact, it would have been better not to paint it.

MEN WITH THE BARK ON. By Frederic Remington. pp. 209. Harper & Bros. $1.25.

Short stories, outgrowths of the writer's observations of the camp, the frontier, naval scenes, etc. They are bright in local coloring and full of shrewd, effective revelations of human nature.

MISCELLANEOUS

THE NICARAGUA CANAL. By W. E. Simmons. pp. 335. Harper & Bros. $1.25.

An illustrated account of the region of the proposed canal, its people, etc., and of the progress of the scheme thus far. It seems premature in assuming so positively that the canal is to be built.

HARPER'S GUIDE TO PARIS AND THE EXPOSITION OF 1900. pp. 292. Harper & Bros. $1.00.

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THE FORMS OF PROSE LITERATURE. By J. H. Gardiner. pp. 498. Charles Scribner's Sons. $1.50.

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Mary K. Harlow, Shrewsbury, 1.
Mother and Two Daughters, E. Orange, N. J., 5.
Junior Circle, N. Pomfret Ct., 1.75
Welsh Cong. Ch., Brookfield, O., 11.60
What to Do Circle, King's Daughters, Woodstock, Vt., 3.
H. E. D., Enfield, 1.
Woman's Club, Roswell, N. M., 1.50
M., Bristol, Ct., 1.
Friend, Walpole, N. H., 1.
Carrollton Ave., Baltimore, Md., 2.
Friend, N. Grafton, 1.
Three Friends, Brunswick, Me., 4.
Cong. Ch. & Soc., New Castle, N. H., 9.55
Cong. S. S., Groton, 30.50
Member of Ethical Culture, Chicago, Ill., 10.
Geo. A. Parmenter, Nashville, Mich., 1.75
Mrs. M. C. Miller, Dora, Ore., 5.
Cong. Ch., No. Bennington, Vt., 28.40
Cong. S. S., No. Bennington, Vt., $10.
Cong. Ch., Gaines, N. Y., 16.50
Friend, Hartford, Ct., 1.
Mrs Reed, Helena, Mont., 1.
Cong. Ch., Lyndeboro, N. H., 8.25
Richard Caswell, Virginia City, Mont., 3.
Friend, Roxbury, 10.
Mary E. Chamberlin, Oberlin, O., 1.
Friends, Stockbridge, 10.
First Ch., Add'l, Burlington, Vt., 1.50
First Cong. C. E. Soc., Douglas, 5.
First Ch. of Christ, E. Haddam, Ct., 21.26
Dea. F. E. Snow, E. Orleans, 2.
Ladies' Social Circle, Cong. Ch., Cornish, N. H., 10.
Girard, Kan., .15
Dr. J. S. Wimberley, Sunlight, Ga., 2.
Friends in Lockington, O., 4.40
Miss L. K. Leavitt, Public Library, Boston, 5.
James H. Shapleigh, 5.
Mrs. James H. Shapleigh, 5.
Miss E. A. Shapleigh, 5.
Friend, Second Ch., Dorchester, 3.
Mrs. P. A. Harriman, Elkhorn, Wis., 1.
Bunyan's Pilgrim Band, Vienna, Ind., 1.
C. E. Mem's, .40
Lotta Weaver, Springfield, 1.
S. S. Class, Philadelphia, Pa., 8.50
First Cong. Ch., Leicester, 13.
A. J. Taylor and Wife, Somerville, 5.
S. S. and C. E. Soc., Union Ch., N. Brookfield, 12.58
Cong. Ch., Hinsdale, " 13.73
C. E. Soc., " 5.
Mrs. E. N. Bullard, Medway, 1.
Few Friends, First Cong. Ch., Ludlow Center, 15.65
Mrs. O. B. King and Daughter, Minneapolis, Minn., 1.
Circular Cong. Ch., Charleston, S. C., 30.
A. M. A. Cong. Ch., Marion, Ala., 8.50
Boston, Mass., 5.
Friends in Theol. Sem., Chicago, Ill., 20.55
Friend, Brunswick, Me., 1.
Mrs. Coomb's S. S. Class, Brunswick, Me., 10.
Rev. Henry Upson, New Preston, Ct., 10.
Nishan Tanchjian, Sofia, Bulgaria, 4.40
Cong. Ch., Westerly, R. I., 37.63
Friend, Lynn, 1.
Eight Little Girls, Washington, D. C., 2.20
Third Ch., Chicopee, 5.
South Cong. C. E. Soc., Bridgeport, Ct., 9.
M. E. D., Lodi, O., 1.
So. Branch W. B. M. P., Pasadena, Cal., 39.95
John W. Dodsworth, Brooklyn, N. Y., 5.
Mrs. W. A. Rice, Rosedale, Ore., 2.40
O. S. Fisher, Fairmont, Neb., 5.
Cong. C. E. Soc., Ann Arbor, Mich., 11.
Cong. C. E. Soc., West Mill Grove, O., 11.
First Cong. Ch., Southington, Ct., 60 66
W. C. T. U., Island Falls, Me., 10.
Cong. Ch., " " 40.
Gracie Mundy, Plainfield, N. J., .10
Mrs. C. G. Pye, Faribault, Minn., 5.
Cong. Ch., Endeavor, Wis., 14.50
Cong. Ch., Alstead Center, N. H., 4.
F. J. Geiger, Philadelphia, Pa., 5.
North Cong. S. S., Middletown, Ct., 10.
North Cong. Ch., Gleaners' Soc., Middletown, Ct., 18.
C. J. Robertson, Yorkville, S. C., 1.
West End Cong Ch., Los Angeles, Cal., 2.15
West End C. E. Soc., Los Angeles, Cal., 5.
C. E. Soc., Milford, 5.
Mrs. E. P. Tinker's S. S. Class, Second Cong. Ch., Huntington, 2.
C. E. Soc., Shrewsbury, 5.
First Cong. Ch., Spencer, 12.
Second Cong. Ch., Huntington, 23.
Friends thro' A. F. Shaffner, D. D., New York city, 10.50
S. J., Wellesley, 5.
Rev. Reuen Thomas, Brookline, 20.
Lydia Cotton, Brookline, 5.
Edwin S. Smith, Windsor, Ct., 1.
Hartford, Ct., 100.
Jun. C. E. Soc., Union Ch., Boston, 7.
Montvale Cong. Ch., Woburn, 5.
Friend, Connellsville Pa., 10.
Cong. Ch., Old Orchard, Me., 7.95
Friend, Janesville, Wis., 25.
Mr. and Mrs. H. R. Laird, Tabor, Io., 10.
Friend, Zanesville, O., 1.
Mrs. A. F. Brush, Chestnut Hill, Pa., 5.
Friend, Bedford Park, New York city, .50
J. A. Walter, Tidioute, Pa., 10.
Frank T. Gucker, Philadelphia, Pa., 10.
Mrs. Ludlow Thomas, Brooklyn, N. Y., 5.
Friends, Xenia, O., 15.75
Mrs. T. F. Bradley, Cranford, N. J., 2.
Frances Densmore, Red Wing, Minn., 1.
Mrs. J. W. Masterton, Mt. Vernon, N. Y., 6.
Friends, Fort Valley, Ga., 21.05
Cong. Ch., Wayland, 1.
Friend, W. Epping, N. H., 2.
In His Name, W. Epping, N. H., 2.
Mr. and Mrs. Leonard Schenck, Champaign, Ill., 25.
First Cong. S. S., " 13.71
Cong. S. S., Charlotte, Vt., 17.
Mrs. Cyrus Case, Melvern, Kan., 1.
Otter Cong. Ch., Omega, Okl., 2.
Attilla Cox, Jr., Louisville, Ky., .05
Cong. Ch., Fertile, Minn., 4.50
Horace Ghiselin, St. Louis, Mo., .50
Farmer's Wife and Daughter, Argyle, Me., 1.50
Business Men's Bible Class, Center Ch., Add'l, New Haven, Ct., 8.
Member of Epworth League, Lawrence, 1.
Cong. C. E. Soc., Woodbridge, Ct., 5.
Friend, Waterville, Me. 3.
Friend, 1.
Helping Hands, W. Roxbury, 1.50
B. F. S., Waltham, 1.
Club Auxiliary and Friends, Middle own Springs, Vt., 13.
Reader of *Topeka Capital*, .20
First Cong. Ch., Granby, Quebec, 105.
Through C. C., W. B. M., 1.
Mrs. Smith's Class, North Cong. S. S., St. Johnsbury, Vt., 6 08
First Cong. Ch., Topeka, Kan., 148.29
A Child, Westminster West, Vt., $ .50
Blanche G. Spinney, Des Moines, Io., 2.
Friend, Salem, 5.
Mrs. A. W. Moore, Norridgewock, Me., .25
Mrs. Richardson, " " .25
Friend, " " .50
Friend, " " .25
L. S. C., Northampton, 1.
First Cong. Ch., Yankton, S. D., 51.
First Cong. Ch., Keene, N. H., 1.
Mrs. Joseph Render, Antwerp, N. Y., 1.
South Cong. Ch., Grand Rapids, Mich., 1.
Mrs. H. P. Baker, " " 1.
Jennie Howland, " " 1.
Loving Service Circle, Lonsdale, R. I., 6.
Minneapolis, Minn., 2.
M. Friedly, Ada, O., 1.
Cong. Ch. and S. S., Wabaunsee, Kan., 36.15
F. J. C. and W. W., " " 6 50
F. H. Mc reary, Buffalo, N. Y., 5.
Cong. Ch., Bristol, N. Y., 3.50
Cong. S. S., Add'l, Mrs. Cornelia Hinckley, Mansfield Center, 1.
Cong. Ch., Cora, Kan., 20.
Foster Mission S. S., Chicago, Ill., 9.26
Through Rev. Geo. W. Wood, Genesee, N. Y., 13.71
Mrs. E. S. Beckwith, Bradford, Pa., 4.
Cong. Ch., Waltsfield, Vt., 10.
Cong. S. S., " " 5.
Ladies' Home Circle, Waltsfield, Vt., 5.
Friends, " " 5.
Cong. Ch., St. Joseph, Mich., 14.50
Prim. Dept., Maple St. S. S., Danvers, 5.
Lenox St. Chapel, C. E. Soc., Boston, .80
First Cong. Ch., Farmington, Me., 35.
Friends, " " 2.38
A. B. S., 1.
Women's Soc., Highland Cong. Ch., Somerville, 15.
Welsh Cal. Meth. Ch., Ottawa, Minn., 15.94
Through *The Advance*, Chicago, Ill., 993.75
Jun. C. E. Soc., First Cong. Ch., Glastonbury, Ct., 10.
Friends, " " 120.
Mrs. M. A. Cushman, La Grange, Me., .20
Blanche E. Griffith, Omaha, Neb., .50
Hervey Gilbert, Freeport, Ill., .10
A Non-Smoker, St. Louis, Mo., .30
Coll. by Mrs. S. J. Smythe, Tacoma, Wn., 5.
Universalist Ch. & S. S., Middleport, N. Y., 26.86
J. B. Hammond, Kramville, Ky., 1.
J. Ida Coe, Theresa, N. Y., 1.
Jun. C. E. Soc., W. Peabody 10.
Lawrence C. Rankin, Peekskill, N. Y., 1.
Mrs. G. B. Clark, Akron, O., 30.
Cong. C. E. Soc., Hiram, Me., 6.10
Friend, So. Berwick, Me., 2.
E. C. S. and Sister, Worcester, 15.
Prim. Dept., Cong. S. S., Allston, 10.
F. J. Hosford, Oberlin, O., 5.
A Symp thizer, Owego, N. Y., 10.
Mr. and Mrs. Edson D. Hale, Nile', Cal., 6.
Jun. C. E. Soc., So. Hadley Falls, 5.
Cong. C. E. Soc., Park Hill, N. H., 12.
Friend, Madison, Ct., 2.
Friends, Collinsville, Ct., 5.
Cong. Ch., Add'l, Wellesley, 3.50
Through *Advance Journal*, Camden, N. J., 20.
Teacher and Scholars, Rockwall, Tex., .50
Mrs. H. G. Higinbotham, Pine Bluff, Ark., 2.
Mrs. J. P. Angell, " " 1.
W. C. T. U., Rehoboth, S. I., 1.
Mrs. G. H. Goff, " " .50
Carrie E. Parkhurst, Talladega, Ala., 8.
J. H. Upham, Thornton's Ferry, N. H., 2.
Cong. S. S., Kensington, Ct., 5.
Individual Contributions, Kensington, Ct., 6.50
Cong. Ch., Add'l, Southwick, .50
Cong. Ch., Terryville, Ct., 40.
Miss S. Downing, Readville, 3.
Friends, by J. F. W., Eldred, N. Y., 5.
For Miss. Aux., Sherburne, N. Y., 14.
C. E. Soc., First Cong. Ch., Springfield, O., 5.
First Parish Ch., Add'l, Yarmouth, Me., 35.22
Jennie Harvey, Saratoga Springs, N. Y., 5.
Cong. Ch., Gladstone, Mich., 10.
——, Mass., 2.
Marash, 5.
W. O. Norris' family, Methuen, 5.60
M. E. B., Weston, 3.
North Cong. Ch., Haverhill, 58.69
A. E. L., Milton, 14.56
Mary L. Osgood, Lowell, 1.
Eva D. Smith, Raymond, N. H., 1.
Ridgway, Pa., 1.
Through W. B. M. P., 83.50
Miss E. T. Speer, Newport, R. I., 5.
Friend, Winstead, Ct., 7.
Rev. H. C. Haskell, D.D., Samokov, Bulgaria, 4.40
Armenian Congregation, Ordoo, Turkey, 17.60
Friend, 22.
Mary J. Grant, 1.
H. and M., Brooklyn, N. Y., 2.
C. E. Soc., and S. S., Cong. Ch., Sidney, N. Y., 10.32
Madison Edwards, Vineyard Haven, 5.
Welcoming Circle, King's Daughters, First Cong. Ch., Brockton, 5.
Widow's Mite, Newport, R. I., 5.
Sarah P. Berry, So. Bridgton, Me., 1.
Philip P. Berry, " " 1.
King's Daughters, Cong. Ch., North Adams, 25.
In loving memory of W. B. M., by A. W. M., Hartford, Ct., 5.
Evan. Cong. S. S., Athol Center, 30.
Mary L. Brown, Chariton City, .50

Total,	$6,733.19
Previously Acknowledged,	45,492.69
Grand Total, April 7,	**$52,225.88**

A New Hampshire Broadside

Consulting State Editors: Rev. Messrs. S. L. Gerould, Hollis; Cyrus Richardson, D.D., Nashua; W L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

To Lift the Benevolences

The committee on benevolence of the General Association of New Hampshire has sent a letter to the churches. It urges a systematic attempt to secure the increase of one-third in contributions proposed by the "committee of fifteen." It names $50,000 as the amount to be raised during the current year, which is $3 per resident member. It proposes $2 per resident member as the standard for all churches which have given less than this in recent years. On the churches of ampler resources it lays the obligation to contribute the remainder. An apportionment is made among the conferences. The committee has stopped short of an assessment of the churches, but has supplied the facts by which each church may determine its just share of the common obligation.

The State's Executive

Our governor, without doubt unwittingly, has called attention to himself by his unique methods and proclamations. He inaugurated the custom in this state of beginning his term of service with public prayers in the Episcopal church, of which he is a member. The Fast Day proclamation of a year ago, calling attention to what he believed to be the decadence of religion in the country towns, awakened a spirited discussion throughout the Union—and is said to have been the occasion of the sending of Mormon missionaries into the state last summer. Then came his recommendation for an Old Home Week in August, when he would have the sons and daughters of the state who had gone out from us return and renew their allegiance to their parental homes. This awakened a favorable response, and brought to us many whom we were glad to see, and who were made better by coming. Now comes his proclamation for Fast Day this year, in which he calls on those "who seldom, if ever, cross the threshold of a church, to kneel once more where they knelt as children, and see if the church has not some message for them." He believes that "a single honest attempt to cast off the blinding and depressing influences of doubt and materialism, to look at life once more in the clear, earnest gaze of youth and in the light of our fathers, would bring a solace and a satisfaction." However much some may differ from his views in regard to the state of religion, every Christian must rejoice that we have an executive that is not afraid to indicate his regard for the spiritual welfare of the state, and his desire for its maintenance.

From a Nashua Watch Tower

The people of Nashua are anticipating the coming of the Methodist Conference this week. Preparation has been made for the entertainment of 400 delegates. A fine program for the six days' sessions has been published. The bishop has issued a call to renewed consecration on the part of church members. It is evident that this great denomination is alive to the need of a forward movement in evangelistic and missionary enterprises.

There seems to be a growing desire among church members in our state to become aggressive in spiritual matters. The Y. M. C. A. committees of Vermont and New Hampshire are understood to be ready to combine their forces and put into the two states a man who is thoroughly alive and competent to go over the whole ground and push to the best of his ability that special department of work.

In the recent settlement of pastors in southern New Hampshire it is evident that the churches are quite ready to seek men who have had considerable experience in the ministry rather than very young men. Most of those who have recently been called either as pastors or as acting pastors are very far from being novices.

The state Endeavor Societies seem to be greatly interested in the International Convention. So far above twenty-five are booked for the trip, and it is thought by the general secretary that at least fifty from New Hampshire will attend the convention. C. R

Around the Lower Section of the State

Signs of greater religious activity continue to multiply. An increasing number of our pastors are introducing, with encouraging results, the study of some of the catechisms before the public, although the custom cannot be said to have yet attained the popularity it had in the early part of the century. The class of one pastor in a country town numbers only six, but he is greatly encouraged by the interest taken and is sure the next class will be much larger.

Besides having a large class in the Free Church Catechism, another of our most painstaking and successful country pastors, with the consent of their fathers, has brought together more than a dozen boys, from twelve to fifteen years of age, and is giving them talks on "what boys ought to know," presenting in a serious way facts which they usually get from foul-mouthed youth a little older than themselves. Before giving these talks he pledged each boy not to talk about these subjects among themselves, but only to their fathers or to himself. When through with this class he has another in waiting—youths from eighteen to twenty-two—to whom he will give similar talks.

Union evangelistic meetings for two weeks and a half have been held under the leadership of Mr. E. A. Lawrence and Miss M. E. Upham as singer. There were Bible readings in the afternoon, with preaching in the evening, and occasional meetings with the students of Pinkerton Academy. Christians were quickened, and there were a few conversions, but it is believed that the most important fruitage is yet to be gathered. Similar meetings have been held in *Claremont* for two weeks, conducted by Rev. Ralph Gillam. These special services were preceded by a union service of the Baptists, Congregationalists and Methodists each week since the Week of Prayer. The pastor, Rev. J. M. Wathen, says: "The result has been a pleasant season of fellowship, a quickening of the churches, a pronounced protest against evil and a hearty welcome to those being added to the church. The meetings have paid a hundred fold."

One result of the recent revival in *Henniker* has been the formation of a Young Men's Christian League, which is made up largely of the new converts. Its object is moral and spiritual development, the engaging in religious work, and the general uplifting of the young men of the town. It has opened a public reading room, with an adjacent parlor for conversation and suitable games. Under the general superintendence of the pastor, Rev. T. C. H. Bouton, there, it can be predicted that it will prove to be a strong uplifting force in the place. S. S. G.

A Tested Method*

BY REV. W. L. ANDERSON

The country church has a fixed constituency. No announcements can secure a congregation of "rounders" to hide the failure of the church to sustain its own services. Congregations must be drawn from a circle of families whose boundary tends to become more and more sharply defined. The discovery of this limit is one of the most painful experiences of the pastor, as it is a perpetual source of depression to the church. In time the country minister comes almost to regret the directness of personal relations, which constitutes his special opportunity, and to long for masses—or at least for hearers on whom he has not exhausted his resources. The same little circle meeting again and again easily falls into routine and discouragement.

Relief does not come by immigration. On the contrary, there is perpetual sadness because of removals. The familiar faces gain wonderful worth when they are seen no more. Two men being able to do the work formerly requiring four, population has diminished and the outflow is not yet arrested. The brightest boy and the most useful girl are chosen for work elsewhere. Farms are consolidated, so that whole families disappear. Farms which never supported a family properly are abandoned, or annexed to other farms as pastures or woodlands. This is not decadence, but a change toward prosperity. But often the prosperous and cultivated family removes, while its place is taken by poorer and less intelligent persons, who are rising with that movement which leaves abandoned lands behind. In the large view these changes are inspiriting. Those fitted for competition elsewhere are taken away and the whole wealth of opportunity becomes the legacy of those who remain. They may not be equal to those whose places they take, but they will grow with the enlarged opportunity. In a generation or two there will be "fine old families" again, for it is a law of rural life that the land lifts or sinks its tillers according to its quality.

Meanwhile society suffers a severe shock. Churches deplore their losses, congregations diminish, the number of communicants grows less. Financial support becomes more difficult. Social life loses something of its charm. All this may happen while the church is not decadent; it may happen without the decadence of the town. It is incident to change, being a movement within the general evolution. To withhold the recognition of success while this adjustment is going on is a gross injustice. Statistics are not a measure of vitality, nor even of progress.

What is needed in these conditions is a new constituency. Successful churches must always find this. It comes in part from the children. It is found in slight measure among the people who have been guilty of a lifelong rejection of the church. Occasionally new families come from other towns. In the country these sources of supply are supplemented by another, which is peculiar and has the greatest importance. Nearly every country church is surrounded by school districts in which five scores of people who are more than three miles from church. Experience shows that when this limit is passed comparatively few attend church. It also shows that most of these

*Fourth article in the series on The Country Church.

people gladly attend meetings in their own schoolhouses. Such meetings may be conducted by the pastor or by lay workers. Some churches sustain a circle of such outstations, the pastor preaching as often as possible in each place and laymen caring for the meetings at other times.

This method has been tested thoroughly and its success entitles it to recognition. Many vigorous and thriving churches are distinguished from their dwindling and decadent neighbors by nothing save the faithful working of this plan. Those who carry the gospel to the needy share in rich promises of God. Prayer is stimulated, faith is quickened, depression is cast off. The limitations of a diminishing constituency are broken through. New families are won for the parish and new members added to the church. The relation of country to city is repeated in miniature. Families, and young people more frequently, come from the remote districts into the village or to the nearer farms. They come not from a pagan but from a Christian community. In many cases they are already attached to the church, and always previous acquaintance proves helpful.

The country church must have a recruiting field; lacking this there is scant hope for the future. Many a schoolboy reads the story of Cæsar's conquest of Gaul and thinks it dull because he does not see that the genius of Cæsar saved decadent Rome by gaining a new constituency. The dullness disappears from the life of many a country church when it adopts the principle which has saved nations and remade the world.

The city church works through masses. It has a powerful center and relies upon centripetal forces. The country church must not dream of multitudes. It depends upon personal influence, and its centrifugal force is its strength. The country church is not unfriendly to institutional methods; it would welcome, no doubt, a social settlement, provided its work were on a sufficiently high level of sense and knowledge. But the New Jerusalem which excites its hope must be something more than a secular monastery or a farmer's institute with patronage for religion. It does not propose to wait in idle despair for imported reform. Believing in that gospel which is the power of God unto salvation, it will claim and maintain its place in communities which are not to be regarded as isolated fields for social experiment, but treated as parts of the universal kingdom of God.

Rededication at Hampton

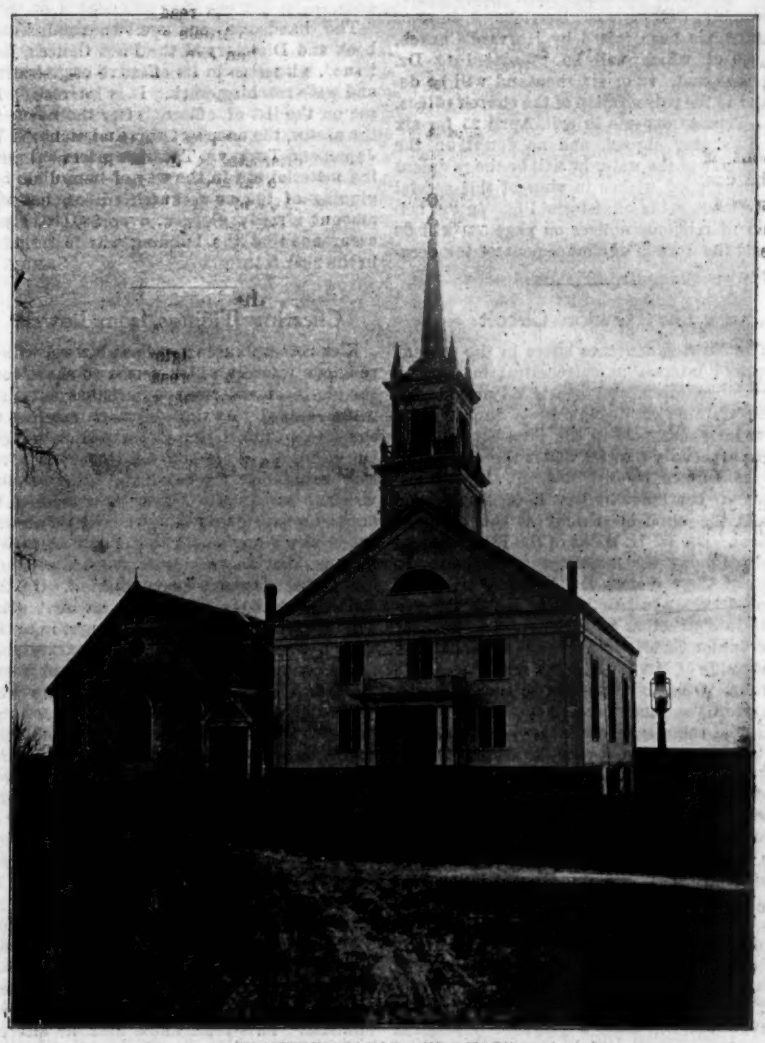
No more perfect weather could have been desired than that which ushered in April 5, the day set apart for the rededication with appropriate ceremony of the thoroughly renovated and greatly improved church edifice of the fine old town of Hampton. The much-needed repairs began in April, 1899, under the supervision of Samuel W. Dearborn, member of the building committee and contractor. The building itself is a witness that the work has been faithfully and thoroughly done. The exterior has been repainted, roof newly shingled and chimneys rebuilt. An attractive single entrance has taken the place of the old double one.

The principal work of improvement, however, has been the entire remodeling and finishing of the interior, including a beautiful metallic ceiling, walls artistically refrescoed, and new windows of colored corrugated glass. The old uncomfortable pews have been replaced with new ones of quartered oak, simple in design but beautiful, and arranged in curving rows centered at the pulpit and directly facing the preacher, and withal comfortable as one could ask. The organ also has been put in fine order, and other minor improvements made.

All has been done at a cost of upwards of $3,000, nearly all of which was contributed by members of the parish, except one gift of $500 from Mrs. Ambrose Swasey of Cleveland, O., a former member. All expenses have been paid, leaving the edifice entirely free from debt.

The service of dedication was attended by a large congregation, many coming from neighboring towns. The sermon was by Rev. S. P. Fay, D. D., of Dorchester, Mass., the oldest living ex-pastor, whose ministry covered the years 1849-55. Rev. D. H. Evans offered the dedicatory prayer. An original hymn, written by Miss Isabelle Seavey, was sung, and Rev. J. A. Ross, the efficient pastor since 1889, gave a historical address. Other brief addresses were made and excellent music furnished by the choir.

The present edifice was erected in 1843 and became the sixth house of worship occupied by the church, which is one of the three oldest in the state, dating back to September, 1638, though the church was organized at Lynn, Mass., about 1636. The church and parish are to be congratulated on this new equipment, including the beautiful memorial Webster Chapel, the gift of Dr. Claudius B. Webster, son of a former pastor. C.



HAMPTON CHURCH AND CHAPEL

Among the Churches

NASHUA.—*First.* After faithful and satisfactory service for the past six years, Mrs. J. H. Tolles has resigned her position as chimer. She was one of the only two woman chimers in America, the only one using levers, a work requiring large physical as well as musical ability. While her resignation is greatly regretted, it is a matter of congratulation that she will continue her services as organist, a position she has held for nearly 30 years. She is an efficient church member and takes great interest in the social work of the parish.

CONCORD.—*South.* The mission Sunday school under the care of the church for more than a quarter of a century is now enjoying a regular preaching service under the charge of Rev. Mr. Harwood of Loudon.——The people of the Plains, about a mile across the river, have for several years had a Sunday school of an average attendance of forty or more, but have been obliged to hold their meetings in a schoolhouse with very inadequate accommodations. They have now invited the First Church to assist them in the erection of a church or chapel, which will doubtless be granted. The outlook is promising for the formation of a church.

CONWAY is to have a new public library building, to cost $30,000 or $40,000, from the estate of Dr. Thomas J. Jenks of Boston. He was a native of the town and had purposed to give such a building, but died before making the legal provision. His intentions will be carried out and will prove a permanent and worthy memorial.

HOPKINTON.—Rev. J. S. Curtis is preaching on Sunday mornings a series of sermons on The Imperatives of Religion, as the Imperatives of Revelation, the Imperatives of Sacrifice, etc., and as special Lenten services the Religious Significance of Dark Things, as Sin and Death.

ATKINSON, by the will of Miss Abigail L. Page, receives $2,000, half of the annual income to go to increase the pastor's salary. The American Board, Woman's Board of Missions and the Home Missionary Society are made residuary legatees.

So successful has been the experiment of the Railroad Y. M. C. A. at Concord that steps have been taken looking to the establishing of another at Woodsville. The ground has been looked over, the railroad officials are said to be in favor of the project, and if the employés are willing to co-operate it will soon become an assured fact.

Dartmouth College has lately added to its already large equipment, by purchase, the "Wallace" house, built in 1771 by Aaron Storrs, the agent and bookkeeper of President Wheelock.

The society at Epping receives a legacy of $200 by the will of the late Miss Sarah Plumer.

Life and Work of the Churches

Dr. Thomas's Celebration

As Dr. Thomas's twenty-fifth anniversary in the pastorate of Harvard Congregational Church, Brookline, draws near, interest increases in the different aspects of the celebration. It will be initiated on Thursday, April 19, when from four o'clock on Dr. Thomas will receive his many friends. To invited guests a collation will be served, and there will be speaking in the evening by Drs. R. R. Meredith of Brooklyn and W. B. Wright of Buffalo, who come from a distance to present their congratulations to their long-time friend. Other speakers selected from the local clergy will be Drs. Gordon, McKenzie, Clark, Twombly, Calkins and Herrick. A fund of $12,000 has been raised by Harvard Church, $5,000 of which will be presented to Dr. Thomas and five or six thousand will be devoted to the redecoration of the church edifice. Dr. Thomas expects to sail, April 25, for six months' stay abroad, and no doubt on the other side of the water he will be the recipient of many good wishes in view of this special experience in his ministerial life. In our column of religious notices on page 539 will be found the formal announcement of the occasion.

The Newton Circuit

The Newton churches share in the present renewed interest in catechetical instruction for the children, and nearly all provide for such training in discipleship. Such classes have long been held in the First Church, and were especially fruitful under the leadership of the former pastor, Rev. T. J. Holmes. They are continued by Rev. E. M Noyes, who meets the children Friday at the close of school. Dr. W. H. Davis of the Eliot Church, finds Monday the most convenient day. In both of these classes Dr. Mutch's catechism is used. Such instruction is given at Auburndale in connection with the regular work of the Junior Endeavor Society, under the wise leadership of Mrs. F. E Clark and Miss Annie Strong. Other churches make such training a part of the Sunday school course.

One of the pleasant features of church life in this attractive suburb is the cordial feeling between the denominations. This is manifested in many ways, but finds its most prominent expression in frequent union meetings. Such a meeting as the annual Good Friday service, held at Newton and Newton Center, in which all the Protestant churches, including the Unitarians and Episcopalians, join, with its tender and solemn devotional service and two or three brief addresses by the pastors, is both enjoyable and helpful to all, and attracts a large congregation.

The new pastor at Newtonville, Rev. O. S. Davis, Ph. D., made a pleasant impression upon the council which installed him last Thursday. His evident thoroughness of preparation and amplitude of intellectual resource, with his frank bearing and reverent spirit, won him many friends. One member of the council remarked that here was new evidence of miracles, in that a man could spend two years of study in Germany and come out so orthodox. He enters upon his work with the enthusiastic and united support of the church and will bring a decided access of power to the spiritual forces of the city.

With the coming of Rev. H. E. Oxnard to the North Church, the pulpits of the seven churches of Newton are again filled. May this be the prophecy of a new era of fruitfulness and power! Dr. E. H. Byington, at the last meeting of the Newton Congregational Club, called attention to the fact that our churches in this vicinity are barely holding their own, while the population is rapidly increasing. This fact, with some suggestion as to causes and remedies, will form the central theme of the meeting of the Suffolk West Conference at Waltham next Wednesday.

The Newton Congregational Club closes the year with good prospects for future growth and usefulness. The meetings at the Woodland Park Hotel have been a success. An excellent dinner is served in courses, and this opportunity of dining in comfort and leisure, in contrast to the barbaric rush for food which prevails at many such gatherings, has proved an attraction. The membership is not large, as all suburban clubs feel the drain of the Boston Club, but these smaller clubs have their own place and function in our church life, and their influence justifies their existence.

The handsome and well-arranged Yearbook and Directory of the First Church, just issued, witnesses to its effective organization and wide-reaching work. It is interesting to see on the list of officers, after the name of the pastor, the names of three missionaries in Japan and Turkey. The high prices of building material are in the way of immediate beginning of the new church edifice, but the amount already pledged, over $60,000, gives assurance that the building will materialize in the near future. SENEX.

Cheering Tidings from Lowell

Kirk Street Church has been blessed with a religious interest which seems to show that the old-fashioned revival spirit has not altogether ceased. At the February meeting of the Men's Club the subject was How to Help Our Church. A strong desire for an after service to follow the Sunday evening sermon was expressed. The pastor was inclined to doubt its expediency, but when the club was asked how many would participate in such a meeting, not as spectators but as workers, every one present pledged himself. On the following Sunday evening at the first after service extra seats had to be brought in to the vestry, a remarkable degree of earnestness characterized the brief prayers and testimonies, a simple invitation for those who wished the prayers of Christians to rise brought fifteen persons to their feet, and the entire congregation seemed to be in tears. Those who rose were invited to remain for conversation with the church workers and the rest dismissed. Those remaining engaged in prayer, while Dr. W. A. Bartlett passed from one to another and urged all to offer prayer for themselves, suggesting the form, "God be merciful to me a sinner," to such as found no more adequate expression of their desires. These meetings have been continued on successive Sunday evenings and there have been evident conversions each Sunday, among them a man seventy five years of age, the son of a minister. It is remarkable that the interest seems to be wholly among the adult members of the congregation, with the exception of one boy, whose experience has been clear and bright. But the work among the young will not be neglected. Those who have been interested are urged to relate their experience and especially to audible prayer, however brief. There have been no extra meetings during the week and no mention of the revival in the daily newspapers has been permitted, nor has there been the least excitement but on the contrary a deep, calm feeling.

President Frost of Berea College has made many friends for "our contemporary ancestors" by his visits to Lowell, speaking at the Kirk Street and High Street Churches and also at the Congregational Club, which met with the Highland Church on April 3. He received the rare compliment of being invited to address the Middlesex Woman's Club, a social and literary organization with six hundred members.

The close of the four years of controversy between the divisions of the old First Church was emphasized by the annual meeting, April 3, of the society of the First Church. It was practically the first meeting of this body for four years, as during that time the business affairs of the church have been vested in a body of trustees to whom the church building was leased by the society; at this meeting the trustees returned the church to the society and the latter resumed its regular work of making the annual appropriations.

Nearly all the churches observe Passion Week by holding special services, the John Street Church having its services in the afternoon for the accommodation of such in all churches as cannot conveniently attend evening services, and the rest of the churches conducting evening meetings. J.

In Three Ohio Cities

CLEVELAND Congregationalists are usually cheerful, but the especial smiles just now are those of the Plymouth people who have read the strong and frank letter in which Dr. Morgan Wood of Bond Street Church, Toronto, accepts his unanimous call and names May 1 for the beginning of his pastorate. Dr. Wood is a unique and powerful preacher, a giant in stature, in the vigor of youth—thirty-three years of age—and comes from a great and prosperous work in Toronto. From the Cleveland circle of churches he will have the warmest welcome as he takes up this work. Plymouth is wholly free from debt, and there were never so many people within a mile of its doors.

Euclid Avenue Church will sadly miss Capt. Thomas Wilson, who died suddenly in Jerusalem, March 23 He was always at prayer meeting, with his sincere and impressive word of prayer or testimony, and equally in evidence among the most generous financial supporters of the church. He was prominently identified with the carrying interests on the Great Lakes as well as with many benevolent and missionary enterprises. Euclid Avenue is seriously addressing itself to a general reconstruction of its plant, including payment of debt, erection of a suitable and comfortable parish house for the proper care of its varied work, building a new organ and enlarging its seating capacity, already taxed by the charm of Dr. Hiatt's eloquence. The membership is nearly 900.

Pilgrim is close to Euclid Avenue in resident membership, entering the year with a carefully pruned roll of 800 and with all its splendid work at full tide. As usual, Lenten services are preparing for Easter, and Mr. Mills is preaching Sunday evenings on The Life Portrait of the Son of God.

Mr. Mills has made an ideal president of the Congregational Club, which at its March meeting heard an address from Dr. D. Z. Sheffield on England, America and the Far East. Dr. Capen is to be the speaker at the platform meeting in April. The new president is Prof. E. I. Bosworth of Oberlin.

The new East Cleveland church has heartily welcomed Rev. William H. Pound, whose New York brethren gave him a remarkably good name at parting. Plans have been approved for the chapel, and work is expected to begin promptly with the opening of spring.

The Congregational skies above CINCINNATI have perceptibly brightened within the last few months. At Columbia Rev. O. H. Denny has brought new life and vigor to the church. The old Storrs Church has been quite revolutionized under the joint pastorate of Mr. and Mrs. Harris, and they have now taken the struggling little Plymouth Church on Price Hill under their care, with already a great spiritual quickening. At Newport, geographically in Kentucky, "a bedroom of Cincinnati," Rev. S. G. Heckman, coming from Watertown, N. Y., to his boyhood home

—his father is a German pastor in Cincinnati —with a record for working out hard problems, is untangling one by one the snarls of debt which have bound the church hand and foot for years, so that it is already retrieving its business character. And Walnut Hills "resumes," with Rev. Dwight M. Pratt as leader.

The Cincinnati Congregational Union at its March meeting heard Dr. Tenney of Oberlin on Congregational Churches and Twentieth Century Problems. His address appears in part in the *Cincinnati Congregationalist*, a new eight-page monthly representing the union and the churches.

In TOLEDO Mr. Hyde at the First Church has just concluded a series of evening sermons on Night Scenes of the Bible, with one on The Ageless Life, from the text, "No night there." Washington Street and Mayflower Mission, under Dr. Burgess as pastor, with help from Rev. A. T. Reed and C. A. Lathrop, have had a great but quiet revival work, counting up into the hundreds. Out of it Mayflower Church seems likely to be born with a hundred members. The Second, or East Toledo Church, under Rev. James Chalmers, brother of Rev. Thomas and Rev. Andrew, has added in less than a year 300 to its membership.

Plymouth thrives under Pastor G. W. Belsey, who also edits the *Ohio Endeavorer* and serves as chairman of the committee which is arranging for the Ohio Endeavor Convention.

Eventful Days in Brooklyn

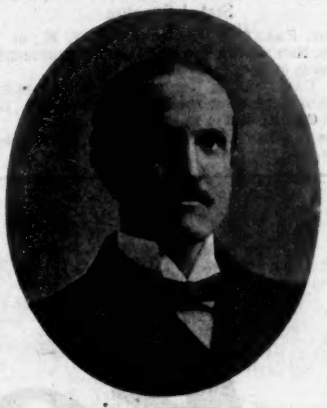
The Church of the Pilgrims has unanimously elected Rev. H. P. Dewey, D. D., of Concord, N. H., to the pastorate. When Dr. Storrs resigned, the first of January, a committee of fifteen immediately set to work to find a successor to their beloved pastor. More than fifty names of ministers have been before this committee, and more than twenty have been heard by the committee or sub committees. Different sub-committees heard Dr. Dewey on no less than seven distinct occasions. The meeting of the church and the society last week Wednesday evening was notable for harmony and unanimity. There was no dissenting voice. Every member of the committee cordially supported Dr. Dewey, and every member of the church and of the society was found to be in perfect accord with this recommendation. The manner in which Dr. Storrs views the matter was indicated by the letter which was read to the church, and which, after commenting favorably on the quality of the pulpit supplies during the interval between pastorates, went on to say:

Having lived outside of New England during all my long ministry in Brooklyn, I have not had the pleasure and the privilege of meeting personally and intimately the younger ministers who have come into prominence there; but I have often heard of them, have often, especially of late years, inquired about them and sought to learn of their special fitness for the office which I have so much loved, but which I have felt I must ere long leave; and of no other have I heard more uniformly affectionate and commendatory reports than of him toward whom your thoughts and hearts have been turned. You will testify for me that I have not sought in any way to influence your selection, and, therefore, I may the more emphatically say that I am sure that you have chosen wisely.

A man hardly yet in full middle life, with an experience of twelve years in the ministry, confided in, loved and honored by all who know him, earnest in the faith while widely conversant with the best literature, profoundly interested in the families of his parish, attractive to the young, worshipful and humane in spirit, influential in a particularly cultured and progressive community, a Congregationalist in conviction and in all his affiliations—I know of no other so well suited to the leadership of our beloved church for the present and in the future. All reports converging upon him, from many and diverse quarters, have borne to me the same essential testimony.

The March meeting of the Brooklyn Congregational Club considered the subject of Trusts. Prof. John B. Clark earnestly advocated compulsory publicity for all the transactions of trusts. Such publicity, showing large profits, would be a corrective to the evil, as it would at once arouse competition by the entrance of new industries into the fields promising such large returns. Prof. John R. Commons of the Bureau of Economic Research, New York, strongly urged the public ownership of railroads and, incidentally, gas, water supply, etc. The only alternative to trusts lies, Professor Commons declares, in public ownership. President Creegan, in introducing Mr. Edward F. Cragin, recently of Chicago but now of New York, said that he was the man who had made the great Grant Monument at Riverside Park possible and also the Nicaraguan Canal. He was not so much inclined to criticise the trusts as the other speakers of the evening. He declared his belief that publicity in all the affairs of the trusts would itself quite cure any of the evils laid to their charge. Dr. Henry O. Dwight spoke briefly.

The desperate wickedness of the Tammany officials in the government of the Greater New York is causing such a reaction as is almost certain to bring about the election of a reform administration eighteen months hence. Two recent meetings in Brooklyn give evidence of this. On last Monday night, at the Hotel St. George, the Get-Together Club, avowedly a



REV. H. P. DEWEY, D. D.

non-sectarian, non-political organization of young men, held a special meeting to consider "a positive program for New York city." The meeting was largely attended and was one of thrilling enthusiasm in behalf of good government. Dr. C. H. Parkhurst, the lion of the evening, made a remarkable address, in which he exposed the inner working of the present corrupt rule, and aroused a very strong sentiment for a non partisan movement in behalf of Tammany's overthrow, "a campaign on distinctly moral and religious grounds." Dr. Albert Shaw, Hon. Homer Folks, Mr. James B. Reynolds, Dr. Lyman Abbott, Dr. Thomas R Slicer, Rev. W. D. P. Bliss, Rev. Leighton Williams and others contributed many practical suggestions. On the following Thursday night there was a meeting in Plymouth Church under the auspices of the Young Men's Club, where Dr. Lyman Abbott, Controller Bird S. Coler, Thomas G. Shearman and James McKeen, Esq., spoke on Civic Purity. This meeting might be considered as almost nominating Controller Coler for the mayoralty at the coming election. This young man of thirty two years of age has shown an independence of character, a high moral ideal in the administration of public office, and withal an extraordinary ability as an official which have made him almost the ideal candidate for the high office of mayor of Greater New York; and yet he was elected to the present position of controller, which he fills with such conspicuous ability and moral courage, on the Tammany ticket! Made the nominee of the Independents and of the Republicans, Mr. Coler would probably carry the election.

B. H. P.

Figures and Facts from Washington

The Year-Book's summary for this state, now forwarded, shows only two new churches gathered and organized during 1899, both in Seattle—the Pilgrim and West Seattle. Of the 85 pastors but eight are installed by council. The total membership of 126 churches (four having been omitted) is 6,167, a gain of 122. The additions are 829 and removals 641.

The gain in Sunday schools, including mission or independent, is over 800. The benevolent contributions were $9,337, an increase of $2,168, with 102 churches reporting (six less than last year). With 97 churches reporting home expenditures, we have $63,405, an increase of $6,915.

Our West Seattle Church, organized by council last August, and which has until recently been worshiping with another organization in an abandoned school building, has now fitted up a neat room elsewhere, where it can have its own Sunday school and C. E. Society, and will use this until it can erect a church building. With the assistance of Superintendent Greene of the C. S. S. and P. S., a Sunday school of about 40 has been organized. This church has also just purchased a beautiful site for its permanent building at a cost of $600. Rev. George Kindred is pastor.

With the assistance of a local evangelist, Rev. O. L. Fowler of Ortiug and his church are engaged in an interesting revival. The whole town seems to be moved with many conversions. Some incidents in connection therewith are very touching.

Taylor Church, Seattle, has been greatly encouraged by the coming of its new pastor, Rev. A. N. Raven, formerly of the Presbyterian church of Mifflintown, Pa. He has already won the hearts of the people by his excellent practical sermons and his plans for co-operative work.

S. G.

STRENGTHENING THE SINEWS OF WAR

Under its new pastor, Rev. C. P. Marshall, the church in N. DEERING, ME., is preparing to erect a building this spring.

The parsonage in BRATTLEBORO, VT., is completed and now occupied by Rev. H. R. Miles and family. It is partly colonial in design, and modern, roomy and convenient in its appointments.

In BINGHAMTON, N. Y., First Church has acquired property for a parsonage.—The women at LISLE are preparing for the reception of the new pastor, Rev. R. S. Mitchell, by putting the parsonage in good repair.—Mr. Albert B. Dayton of MAINE has just given $1,000 to the church in that place, also $500 each to the home and foreign missionary causes and the A. M. A.—At ALEXANDRIA, IND., the stone foundations for the new building are completed and contracts for the edifice will soon be let.—Painting, papering and the erection of a tower are putting the edifice at GLENVIEW, S. D., in good condition for the entertainment of Central Association next fall.

First Church, OSHKOSH, WIS., under Rev. E. H. Smith, is planning for a new edifice to cost $40,000, to seat 1,200 persons and to include a pastor's study, parlors and Sunday school rooms.—The bell from the old *Atkinson Memorial* Church, TACOMA, WN., will go to the *Sylvan* Church, on FOX ISLAND, when its house of worship, which is building, is completed.

PLOWING UP THE FIELDS

H. M. Supt. Daley has just made an extended tour in CHARLES MIX COUNTY, S. D., where a new line of railroad is building and where several towns will be located. Many farmers from Iowa, Illinois and states farther east are buying lands and moving here with their families.

In LOS ANGELES, CAL., which already has 12 Congregational churches, Rev. J. D. Pettigrew has gathered a congregation of colored people and has secured a vacant store in which to hold services. The people have secured seats for 200 persons from a Presbyterian church which is introducing new ones. At the first meeting a Sunday school was organized by Supt. H. P. Case.

HAPPENINGS

TORRINGTON, CT. *Center* (formerly Third), after a single trial of individual communion cups, has voted unanimously to adopt them permanently.

EAST HAMPTON, CT., has issued a handsome souvenir volume of its one hundred and fiftieth anniversary, edited by the pastor, Rev. William Slade. It contains a full report of the anniversary addresses and many early documents and records, a valuable contribution to the early church and town history.

NEW YORK. *Trinity*, for nearly a year pastorless, shows increased enthusiasm under its new leader, Rev. F. B. Makepeace. A welcoming reception was largely attended. The Bible school attendance, April 1, passed all former records.

THEOLOGICAL SEMINARIES

Bangor

At the meeting of the Rhetorical Society last week Mr. French read a paper on The Young Minister in His Study. A lively discussion followed on the question as to whether Great Britain's form of government is superior to that of the United States.

Andover

Professor Churchill is slowly convalescing. He is to be one of the lecturers on homiletics in the Harvard Summer School of Theology.—Secretary Hood, '69, of the C. B. S. spoke here April 4.—During Holy Week Professor Hincks conducts services at 4.30 each afternoon except Saturday. —At the annual convention of the Boston Interseminary Missionary Alliance, held here last Tuesday, Mr. Snell of the Senior Class presided and Dr. McKenzie gave the address, Prayer—an Adjustment. About 60 were present at the convention and the papers were: The Missionary Motive, R. W. Moulton, Cambridge Episcopal; The Technical School in Modern Foreign Missionary Work, S. G. Spear, Tufts; Alaska as a Mission Field, E. C. Lindsay, Boston University; and The Missionary of the Cross, N. R. Wood, Newton Theological Institution. The delegates were entertained at the Mansion House.

Hartford

A large number of curios from the Missionary Museum have been loaned to the Ecumenical Conference in New York.—About 15 men have volunteered for some branch of the "forward movement" work this summer, owing to a recent visit of Mr. L. D. Wishard.—Professor Paton was obliged to cancel some hours of his work last week, owing to his mother's illness.—Students from the Albany Library School visited the library last week and examined the system.

Record of the Week

Calls

BEAN, LEROY S., recently of West Ch., Portland, Me., to Saco.

BELSEY, GEO. W., Plymouth Ch., Toledo, O., to district superintendency of Anti-saloon League, with headquarters at Cincinnati.

BLISS, JOHN H., Franklin, N. H., to Webster and Salisbury. Accepts.

BYINGTON, EDWIN H., associate pastor Church of the Pilgrims, Brooklyn, N. Y., to Dane St., Beverly, Mass.

DEWEY, HARRY P., South Ch., Concord, N. H., to the Church of the Pilgrims, Brooklyn, N. Y.

GUILD, ROY B., Woodstock, Ill., to Leavitt St., Chicago.

HENSEL, WM. A., Butte, Neb., to Dustin, Napier, Springview and Clay Center. Accepts, with headquarters at Dustin.

HOGAN, HARDING R., to Stuben, Maple Ridge and Harris Ridge, Wis. Accepts, and is at work.

HOWKINS, CHAS. W. Bangor Sem., to Veazie, Me., where he has supplied two years. Accepts.

HUTCHINSON, JOHN F., Carsonville and Port Sanilac, Mich., to Flat Rock, Rockwood and Newport. Accepts.

HYSLOP, JAS., recently of Mt. Hope Ch., Detroit, Mich., again called to Charlevoix.

JESSEE, CHAS. C., Morgan Park, Ill., accepts call to Havana.

MITCHELL, R. SPENCER, Richford, N. Y., to Lisle and Center Lisle. Accepts.

NORRIS, JOHN W., Churchville, N. Y., to Elburn, Ill. Accepts.

PITTS, EDDY T., First Ch., Falmouth, Mass., to Day St. Ch., Somerville, Mass. Accepts, to begin work May 6.

RICE, GUY H., Newcastle, Neb., to Farnam.

RICHARDSON, CHAS. A., to remain another year at Oneida, Kan. Accepts.

RICHMOND, WM. A., Bangor Sem., to Freedom, Me. Accepts.

SARGENT, ROGER M., St. Louis, Mo., to Rokeby, Neb.

SPELMAN, HENRY O., Chicago, Ill., to Fairfield, Io., also to Caledonia, Ill. Accepts the former.

STACKMAN, CARL, Yale Sem., to Monroe, Ct.

STORAR, FORDYCE, Gridley, Ill., to Plymouth. Accepts.

STROUGH, FRANCIS A., Little Falls, N. Y., to First Pres. Ch., Allegan, Mich. Accepts.

TAULBEE, JAS. M., Pawnee, Okl., to N. Enid.

WOODWORTH, ARTHUR V., Yale Sem., accepts call to Grand Forks and Manville, N. D.

Ordinations and Installations

CLARK, GEO. W., o. Paxton, Mass., Apr. 6. Parts by Rev. Messrs. Joshua Coit, J. E. Tuttle, D. D., T. E. Babb and R. M. Taft.

DAVIS, OZORA S., i. p. Newtonville, Mass., Apr. 5. Sermon, Rev. M. W. Jacobus, D. D.; other parts, Rev. Messrs. H. J. Patrick, D. D., A. E. Dunning, D. D., E. M. Noyes and W. H. Davis, D. D.

HAWKINS, CHAUNCY J., i. p. Maple St., Danvers, Apr. 4. Sermon, Rev. C. A. Dinsmore; other parts, Rev. Drs. Arthur Little, D. S. Clark, and Messrs. Adams, Hall and Reifsnider.

Resignations

BAUMGARDNER, BURDETTE C., Newton, Io.

COLBURN, EUGENE E., N. Reading, Mass., to take effect Sept. 10.

DAWSON, WM. L., Ahtanum, Wn., to take effect June 1, also the principalship of Woodcock Academy.

GERRISH, GEO. M., Thorndike, Mass., after a pastorate of more than four years, to take effect July 1,

HARMON, ELIJAH, Wilmington, Mass., after a pastorate of 14 years.

JONES, JOHN E., Dawson, N. D.

LUCE, ALBERT A., Lacey, Mich.

MITCHEL, FRANK, Faulkton, S. D., after a four years' pastorate, to take effect July 1.

PHELPS, FREDERICK B., Hubbardton, Vt.

WATT, RICHARD, Graceville, Minn., to take effect May 1.

Churches Organized

FOREST, WN., BETHEL, 28 Meh., 16 members. Rev. W. J. Gilbert, pastor.

Stated Supplies

ALLEN, FRANK H., Albuquerque, N. M., at Topeka, Kan., during the approaching eight months' absence of Rev. C. M. Sheldon.

HESS, CARL, Wilton, Io., preaches alternate Sundays in German at the S. Milwaukee, Wis., German Church, and in English at Franksville.

JORDAN, JOHN W., Chicago Sem., at Shopiere, Wis.

Licentiates

NEW HAVEN UNION ASS'N.: Apr. 3, Philip H. Ralph, Frank M. Sheldon, Carl Stackman and Jay B. Stanton, all of Yale Sem.

Personals

BROWNVILLE, JOHN W., just resigned at Erving, Mass., after a 14 years' pastorate; will be for the present at Hanover, Mass.

GERRIE, ANDREW W., formerly of First Ch., Torrington, Ct., returns from Europe about May 1, and will reside in New Haven.

HATCH, GEO. B., First Ch., Berkeley, Cal., received a purse of $100 previous to his departure for Europe.

JORGENSON, J. C., has begun pastoral service with the Maine and Navarino churches, Wis., conducting services alternately in English and German.

PATRICK, HENRY J., recently received an elegant Morris chair from the congregation of the North Ch., Newton, where he has been supplying during the winter.

ROWLAND, JOHN H., recently appointed agent for Ripon Coll., received a purse of $68 from appreciative friends.

American Board Appointments

BEEDE, HELEN R., Auburn, Me., graduate Colby Univ. and Bible Normal Coll., Springfield, to N. China. She is engaged to marry Mr. Breneman, whose appointment we announced Meh. 15.

HYDE, DR. AND MRS. EDW. E., Knox Coll. and Galesburg, Ill., to Caroline Islands, Micronesia.

[For Accessions to the Churches see page 542.]

Home Missionary Fund

Charles T. Bauer, Jamaica Plain	$2.00
James S. Topham, Washington, D. C.	3 00
Abbie M. Smith, Norwich, Ct.	2.00
Miss S. L. Porter, Ashland, N. H.	2.25

Man, when he promises for the future, needs to say, "I will do," but God can say nothing stronger than "I do," or than "I am."—*Trumbull.*

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Many low priced, imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

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Marriages

The charge for marriage notices is twenty-five cents.

HOLMES—DAY—In Southern Pines, N. C., March 31, by Rev. R. B. Tobey, Boston, Daniel H. Holmes of Boston and Florence N. Day of Somerville.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HOUSTON—In Washington, D. C., April 8, of pneumonia, Rev. Hiram Houston, aged 82 years. He was a graduate of Dartmouth, 1842, and Bangor, 1845. He had held several pastorates in Maine. For the last fifteen years he has resided in Dorchester, Mass., where he has been a member of Harvard Church.

KNEVALS—In New York, March 28, Emma Grace, wife of Stephen Miles Knevals and daughter of the late Nathan Fenn and Emily Isbell Hall of New Haven, Ct.

MILLER—In Colrain, April 4, Mary Y., widow of Hugo B. Miller, aged 85 yrs., 6 mos.

ORDWAY—In Winchester, March 31, at the residence of her son, Henry C. Ordway, Elizabeth P., wife of Nelson Ordway, aged 76 yrs., 11 mos. Funeral services were held at her late residence, Hampstead, N. H., April 4.

TUTHILL—In Conova, Cal., Feb. 18, Rev. Edward B. Tuthill, aged 72 years.

MRS. MARY J. HILL

Died, in Eliot, Me., March 21, Mary J., wife of William Hill, aged 67 years. She was born in Stratham, N. H., and for a time resided at Exeter. Her married life was in Eliot, where she united with the Congregational church in 1858. She was a faithful companion, a loving mother and a devoted Christian. She was beneficent, and believed in placing her gifts while she lived. Though she was considerate of others' opinions, her sound judgment, energy and character gave her such influence in the church that it has been molded by her for many years, and will long be blessed by her helpfulness.

RUFUS H. HINKLEY

Died March 5. Born in Gorham, Me., Mr. Hinkley came to Portland in his early manhood and was conspicuous in the secular and religious life of the city till his death. He became a member of the State Street Congregational Church, April 28, 1862, was clerk for four years, was chosen deacon May 8, 1872, and continued in that office to the end of his life, a period of twenty-eight years. Mr. Hinkley had unusual ability, but his marked distinction was readiness for every good word and work. There was in him—by nature or grace or both—a predisposition to do good. Give him an opportunity, he was quick to seize it. There was no need to labor with him, to plead, to persuade—he was always ready. Difficulties, impossibilities might withstand his readiness, but it was there. A man of such a characteristic was variously and largely useful. There was scarcely a good enterprise in the city which he did not serve, and of many he was the strength and life. Let such a man be in a church and he is a pillar, a support. Its concerns and interests were his own. They had his time, his personal service. When he is taken from a community it suffers great loss. When such a man is taken from a church, weakness, inefficiency impend. Weakness would impend had not such a life a self-propagating power reproducing itself in others. When the good man dies it is not occasion for despair. They who knew Mr. Hinkley in business and social intercourse, they especially who knew him in church relations, loved him, are thankful for him and his work and part with him in the confidence that the faith of his life has brought to him in large measure its peaceable and blessed fruits.

Portland, Me., April 3. J. L. J.

SCHIEFFELIN & Co. are the sole agents for Henry's Calcined Magnesia. Their name appears on label. Established 1772. *All druggists'.*

IN the advertisement, March 22, of the Ceylon Planters Tea Co., 20 E. 21st Street, New York, a mistake of one letter changed the meaning of a sentence. It should read that if any one is not satisfied with the packet of tea which this company sends for thirty-two cents it will be taken back and the money refunded without demur on demand. The error will doubtless make little difference, as it is not at all likely that any one after trying the excellent Bhud tea will want to return the packet or even be without it in the house.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, *President.*
Rev. W. C. STITT, *Secretary.*
W. C. STURGES, *Treasurer.*

Harvard Church,
BROOKLINE,
Pastor's 25th Anniversary.
Reception and Public Meeting, April 19,
4 to 6 and 7 to 10 o'clock.

Anniversary Discourse Sunday morning, April 22d. Children's Service 4 o'clock. All former members of Church and Congregation and all former pupils of Sunday School invited to these services. Invitations sent to ministers include ministers' wife, or other lady member of family.

HOOD'S Sarsaparilla

Is—NOW MARK EVERY WORD—a carefully prepared extract of the best known vegetable remedies for the blood, stomach, kidneys, liver and nerves; so skillfully compounded that it retains every virtue of every ingredient; so perfect in intrinsic merit that if cures when all other medicines fail; so satisfactory that once used it becomes the favorite family remedy.

You undoubtedly need a Spring Medicine to purify your blood, remove that bilious disturbance, overcome that tired feeling, sharpen your appetite. Why not get the best—Hood's and only Hood's.

RENOVATED.

In nearly every house there is some old chair or sofa, some old bureau, or table, or clock, that is stored away in the attic, useless and forgotten. It has been despised and rejected of men under the impression that it is out of style.

We love to get hold of these old cast-offs, and scrape, repair and finish them in a way which gives them a triumphal entry at the front door after the dismal departure they had through the back yard.

We do a large amount of this renovating work. We take any old piece of furniture, from the merest rubbish up to the most precious heirloom, and restore it. Not a single detail is changed, if so desired, but the dirt is carefully removed, joints tightened, cracks closed, repairs made, and presto! the piece is as good as new.

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Ch. Organs

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Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

For Sale. House in Auburndale, corner lot. E. M. Perry, No. Wilbraham, Mass.

Rooms and Board. Large, pleasant rooms up one flight with first-class board at Mrs. Mitchell's, 137 Newbury Street, Boston.

For Sale. A Hook and Hastings pipe organ in excellent condition, $200. Address Nelson B. Conant, Littleton, Mass.

Wanted, a position as governess or companion in a small family. Companionship preferred. Address: (Miss) Adele Stuart, Alexandria, Va.

Three A. M. A. churches in the mountains of Tennessee greatly need hymn-books and S. S. libraries. Will some church or friend aid with second-hand books? Rev. George H. Post, Harriman, Tenn.

$12,000 will purchase half-interest in an old established mercantile house in Chicago. For a young, active man this is a rare opportunity. Geo. M. Cook, 3,742 Cottage Grove Ave., Chicago.

Country Residence. Unusual opportunity to secure fine country home in one of the most pleasant locations in central Connecticut. Large modern house, fourteen rooms, nice lawn, maple shade trees, pure water, etc. P. O. Box 139, Meriden, Ct.

Hymn-books. The Congregational church of Hope, N. D., wishes to obtain about four dozen copies of *Laudes Domini, Prayer Meeting Edition*, by Charles S. Robinson. Any church having such books, and willing to donate or sell them at reduced price, is requested to write to Rev. J. T. Ellen, Hope, N. D.

Dr. Lyman at Hartford Seminary

THE THIRD CAREW LECTURE

Dr. A. J. Lyman's third Carew lecture last week Wednesday treated of Preaching as an Incarnation, and if the impression was given in the last lecture that preaching was brought to a very high level the standard was raised even higher in this third lecture. After a prayer for guidance in our thoughts of preaching, Dr. Lyman then reviewed what he called the failures of his early years of preaching. Then he was calling attention simply to the divine statutes. But a sense of the true incarnation of preaching came, and there followed a transition from lifelessness to life, from professionalism to pure art. This incarnation in preaching lies in two lines—the first through our own volition, seeking to embody Christ in the very depths of our message, the other through the volition of Christ to use us for the dispersion of the truths of the gospel. Thus preaching may be considered from either or both of these points as a training of self to represent Christ, or as an instrument which he may be willing to use somewhere. The inner mystery of Christ's use of us we can never fathom.

The primary signification of the incarnation is to express the relation between the Father and the Son, but this, through the agency of the Spirit, is continued in the relation of Christ to his spokesmen, as he said, "I in them and thou in me." This Spirit of Christ still carries on his life in this spiritualized incarnation, and this genius of the incarnation is still with us. This reincarnation recognizes human limitations and volitions and honors them, but is not a substitution, rather an addition—an emphasis of the man himself as God made him. It does not remove man from humanity, but draws him closer. The whole man is turned to Christ, to his time, and thus becomes a human instrument for the work of Christ. But this reincarnation applies still further. The preacher in this new conception puts himself into another incarnation of the people. Here comes in the subtlest self-sacrifice, in giving up the form in which the material might be constructed subjectively for the best form the audience presents. There is then a certain nearness to Christ and the audience, a double incarnation, in which we stand midway between Christ and the people.

Three groups of practical suggestions come out of this material. The first is the emphasis on the culture of the ministerial self, upward to Christ and outward to men. In the deepest sense he will sanctify himself, becoming a little less unfit for the Master's use. There will also be a new attitude toward the critical questions of the day. Criticism is higher if it leads men higher, and in God's world Christian criticism will take its place. And then we find some answers to the questions read in the first lecture. We shall preach most what Christ thinks most, what he makes us think most, and what makes our audience think most. Personal experience will enter as a middle term between Christ and the audience. Re-embodying the spirit of Christ, waiving your own idiosyncrasies, will turn men's eyes to your message and not to you. Above all else the preacher must be inflamed with the unquenchable fire of his calling in its highest and deepest signification. C. E. W.

Each man feels himself divided into two men—the lower a conqueror, the higher a slave, the lower ruling the house of the spirit, the higher trembling beneath his rod.—*Matheson.*

HARWICHPORT, MASS.

TO LET FOR THE SEASON—Large, modern 12-room house, thoroughly furnished with all modern conveniences, wide piazzas, fine stable, 3 stalls, excellent beach for bathing, exclusive bath-house; also 10-room cottage, well furnished, running water; will let separately. Apply to EMULOUS SMALL, Harwichport, Mass.

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Of Several Lots of

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At a Great Reduction

98c PER YARD Worth 1.25 to 1.75

Brocades, Pekin Stripes, Figured Taffetas, Brocaded Indias, Dress Lengths, Skirt Lengths, Waist Lengths, Trimmings. Also a SPECIAL BARGAIN IN PLAIN BLACK TAFFETA SILK of fine quality, 24 inches wide,

85c Worth 1.00

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Good Assortment of Styles and Colors,

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Plaid Back Golf Suitings

Extra quality, best styles. Oxford, Blue and Brown,

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Current History Notes

The Spanish citizens of the Philippines will have another year in which to declare their citizenship.

The Hay-Pauncefote Treaty relative to the interoceanic canal will not be pressed further at this session of Congress.

The Kentucky Court of Appeals names Beckham, rather than Taylor, as duly elected governor. An appeal to the Supreme Court of the United States is to be taken.

Bishop Hartzell of the Methodist Episcopal Church, just home from his field of labor in Africa, has been interviewed and sides strongly with Great Britain in the strife now on in South Africa.

Terrible floods in the valley of the Colorado River, Texas, and serious forest fires in Plymouth County, Mass., have revealed the insecurity of life and property in the presence of natural phenomena of abnormal force.

General Otis will leave the Philippines on or before May 1, on leave of absence, private business compelling his return. The new commission sails soon, endowed with plenary powers, acting as representatives of the President, who as soon as the Spooner Bill is enacted will formally be in control of the islands.

The Naval Bill reported to the House last week calls for the appropriation of $61,219,916, the largest amount ever suggested in the history of the service, and is a proof of the changed political status of the nation and its needs as a power which must have a physical arm commensurate with its national duties and ambitions.

The vote at the election of a Republican governor in Rhode Island and the result of the municipal elections throughout the West have not indicated any marked defection of Republican voters from the party. But inasmuch as voters are not following party leadings in state and municipal elections now as much as formerly, the verdicts at the minor elections are not as significant as they used to be.

The exposition at Paris will open on the 14th, notwithstanding the unfinished condition of many of the buildings, the disorder of the grounds, and the absence of many of the best exhibits. Lord Salisbury in the House of Lords last week answered the petition of Lord Kinnaird respecting Sunday closing, and said that the British government had ordered its official headquarters closed on Sunday. Further than this it could not go.

Ex-President Cleveland has let it be known that he heartily approves of the Hay-Pauncefote Treaty as sent to the Senate by the Department of State, and that he hopes it will be ratified as drafted. He is glad to see the United States proposing to do a piece of work with altruistic motives, or at least conscious that her gain must be shared with all other nations. The idea that we can monopolize a highway like a Nicaragua Canal he ridicules.

London hears through Shanghai that the Powers, including the United States, have informed China that if within two months she does not put an end to the anti-foreign crusades of the "Boxers," they will proceed by force to suppress the fomenters of trouble. The source of this news is questionable. The United States Department of State denies that anything of the kind has been sanctioned by our Government. It is said that whatever Minister Conger sees fit to do he will do acting for the United States, and standing alone.

The Richmond (Va.) *Christian Advocate*, while condemning lynching as destructive of civilization in the South, calls attention to the provocative facts which have led Virginians to resort to lynchings. The complicated, expensive, dilatory administration of the courts is said, by it, to be "the cradle of lynching," and it expects no reform from a legislature "run by attorneys who will never let the cow go dry that has fetched up a whole family on lingering suits." It calls on the people to insist on reform of the legal code and judicial procedure, and says that the blood of the recently lynched murderer "stains the steps of the Capitol, the court houses, the pages of our code."

Easter Vases

New designs of English, French and Bohemian Glass Flower Holders. Also superb designs in Porcelain.

Exquisite Designs for Pinks
Tall Flower Vases (For long stems)
Rich Cut Table Vases
Tall Altar Vases
Handsome Violet Vases
Loving Cup Vases

In brief, all sizes and values, from the moderate cost to the expensive decorations, also

Jardinieres for decorative plants, with pedestals and without, all sizes, colors and values.

Dinner Set Department (3d floor). New importations, including Minton, Wedgwood, Royal Worcester and Haviland. Extensive line to choose from. All values from the ordinary to the most expensive.

Seashore and Country House outfits in Crockery, Glass and Lamps in attractive lines.

Art Pottery Room (3d floor). Handsome Porcelain Plates, in dozens for presentations, from $5 to $500 per dozen. A valuable exhibit.

Importation orders for sets, or single dozens of plates, with monogram or initial, 3 or 4 months required.

Historical Plates; new subjects recently added, making 36 in all. Wedgwood and old blue.

Never was our stock larger, more valuable and comprehensive at this season than now. One price marked in plain figures, and we are not undersold if we know it.

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THE season for furnishing summer homes is a busy time in the large crockery shops. Jones, McDuffee & Stratton's establishment has at this time an extensive display of Easter flower vases which are attracting many visitors.

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Clearly and intelligently written.—*Philip Hale.*
Above all else the book is intensely practical and simple.—*Music Trades.*
Any teacher can well drop all he has ever held regarding the voice and make the truths advanced by Mr. Shakespeare a part of himself—and then forever use them for his own purpose.—*The Musician.*
A remarkable book, the work of a thorough scientific musician, a student of the elder Lamperti, an accomplished singer, an experienced teacher whose pupils occupy prominent positions in opera and concert work and fill responsible posts as teachers.—*The Etude.*

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Miss IDA C. ALLEN, Principal.

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Geo. Andrew Lewis.

Education

— Bowdoin College receives $25,000 and the Worcester Polytechnic Institute $5,000 from the estate of the late Mrs. W. W. Rice of Worcester.

— The reaction against co-education at Wesleyan University, Middletown, Ct., is not paralleled by the feeling in the West, where co-education gets a stronger hold from year to year. President Eaton of Beloit, where the experiment was begun five years ago with some trepidation, says "the much-feared lowering of standards of study has not come to pass, and the average of scholarship, has, if anything, improved. The tone of the social life has manifestly strengthened."

— Albert Shaw, in his article on Hampton Institute in the April *Review of Reviews*, says that "if he paid $10,000 a year for it he could not possibly give his small boy anywhere in or about New York city the advantages of as good a school as the raggedest little negro child of Phœbus, Va., freely enjoys whose education is under the care of the Hampton Institute," and he affirms unhesitatingly that "by all odds the finest, soundest and most effective educational methods in use in the United States are to be found in certain schools for Negroes and Indians, and in others for young criminals in reformatory prisons." And this because they give what he calls, "integral education." He saw no evidence at Hampton of that "pressure or anxiety or of that pitiable condition that results in schools where learning is merely based on books and where the supreme test of knowledge is the successful passing of examinations." Hampton is to be congratulated on the friendship and championship of Mr. Shaw and his organ.

Bookes (courteous reader) may rightly be compared to gardens; wherein, let the painfull gardiner expresse never so much care and diligent endeavor . . . weeds, fit for no use but the fire or mucke hill, will spring and sprout up. So fareth it with bookes of the very beste quality; let the author be never so indulgent and the printer vigilant: yet both may misse their ayme, by the escape of errors and mistakes, either in sense or matter.—*Boccaccio.*

Accessions to the Churches

	Conf.	*Tot.*
CALIFORNIA		
Panama,	13	21
Santa Cruz,	28	31
CONNECTICUT		
New Fairfield,	3	3
Stamford,	8	12
Talcottville,	9	10
ILLINOIS		
Champaign,	3	8
Chicago, North Shore,	—	80
Shaw,	10	11
Wayne,	18	23
KANSAS		
Lawrence, Pilgrim,	5	5
Plymouth,	2	7
Smith Center,	—	29
MAINE		
Castine,	3	3
S. Paris,	—	9
W. Brooksville,	3	3
MASSACHUSETTS		
Andover, Free,	6	6
Dracut, Central,	7	12
Lowell, Highland,	6	9
Northfield,	19	24
MICHIGAN		
Big Prairie,	16	16
Constantine,	5	9
Grand Rapids, First,	—	3
Texas,	—	19
Thompsonville,	—	26
MISSOURI		
Breckenridge,	—	5
Hamilton,	22	22
St. Louis, Compton Hill,	2	9
Covenant,	3	5
Hyde Park,	3	4
Pilgrim,	3	7
Redeemer,	1	9
MONTANA		
Bridge,	—	18
Red Lodge,	3	3
NEW YORK		
Albany,	9	12
New York, Broadway Tabernacle,	2	18
Oswego,	22	24
OHIO		
Cincinnati, Plymouth,	—	24
Mansfield, Mayflower,	—	54
PENNSYLVANIA		
Pittsburg,	4	4
Susquehanna, Oakland,	—	110
VERMONT		
Bradford,	2	8
Norwich,	3	3
Sharon,	13	13
Swanton,	10	10
Underhill,	2	4
WASHINGTON		
Chewelah,	10	10
Everett,	—	24
Medical Lake,	10	18
Seattle, Plymouth,	—	10
WISCONSIN		
Appleton,	67	70
Clinton,	3	3
OTHER CHURCHES		
Henniker, N. H.,	—	15
Shipshewana, Ind.,	6	6
Tampa, Fla.,	10	15
Weeping Water, Neb.,	35	38
Churches with less than three,	—	4

Conf., 409; *Tot.*, 956.

Total since Jan. 1: Conf., 3,470; *Tot.*, 7,612.

The Church Prayer Meeting

Topic, April 15-21. **Christian Assurance of Immortality.** John 5: 24-29; 1 Cor. 15: 12-20, 49-58.

The resurrection supplies proof clear, positive, sufficient.

[For prayer meeting editorial see page 513]

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Assets	27,760,511.56
Liabilities	23,739,827.61
Excess Security to Policy-holders,	4,020,683.95

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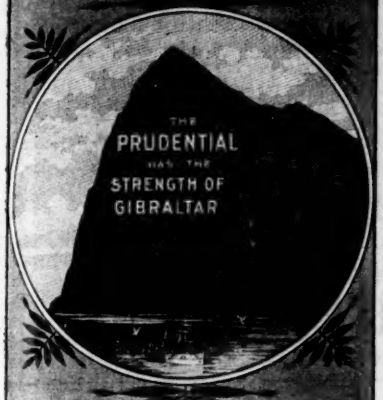

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Ninety-Third Semi-Annual Statement, Jan., 1900.

SUMMARY OF ASSETS.

Cash in Banks	$650,877.87
Real Estate	1,753,973.38
United States Bonds	1,932,500.00
State Bonds	26,000.00
City Bonds	727,392.49
Rail Road Bonds	1,076,310.00
Water Bonds	93,200.00
Gas Stocks and Bonds	143,800.00
Rail Road Stocks	4,848,780.00
Bank Stocks	318,000.00
Trust Co. Stocks	107,350.00
Bonds and Mortgages, being 1st lien on Real Estate	194,350.00
Loans on Stocks, payable on demand	234,125.00
Premiums uncollected and in hands of Agents	652,322.84
Interest due and accrued on 1st January, 1900	49,814.39
	$12,808,395.95

LIABILITIES.

Cash Capital	$3,000,000.00
Reserve Premium Fund	4,321,073.00
Reserve for Unpaid Losses and Claims	795,866.54
Net Surplus	4,681,966 41
	$12,808,395.95
Surplus as regards policy holders	$7,681,966.41

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NEW YORK, January 9, 1900.

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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN *THE CONGREGATIONALIST.*

The Business Outlook

From the majority of business centers reports are almost uniformly favorable as to the distribution of merchandise. Retail trade, due to the good weather, has improved to quite a material extent. The industrial situation is disturbed somewhat by strikes and impending strikes, although it is good opinion that they will all be settled soon by arbitration. Domestic trade is not expanding more rapidly than the export business of the country, which is the heaviest on record. Our shipments, not only of staple products, but of merchandise abroad, are a constant subject of wonderment to our statisticians.

Railroad earnings continue to show large advances, and these of course reflect the grand condition of general business throughout the country.

Raw wool is a trifle weaker in this market, but the woolen goods trade is quite favorable. The building trade situation is somewhat unsatisfactory because of the high prices ruling, which have restricted new building. Lumber has been shaded in price this week, but is in fair demand. The boot and shoe industry reflects a better tone, and steady prices are noted for leather, while some grades of hides have advanced. A sharper call for copper has strengthened the market.

Bank clearings for last week are the largest for many weeks, aggregating $1,941,438,265, an increase of 12 per cent. over last week, but a decrease of 5 per cent. from this week a year ago. Outside of New York the gain over the previous week is 19 per cent., while as compared with a year ago the increase is nearly 5 per cent. Failures are fewer and liabilities smaller in the first three months of 1900 than for any corresponding period for eighteen years past. Last week the speculative situation, both in Wall and State Streets, suffered some slight relapse, although it could be called nothing more than a hesitancy in the upward movement inaugurated some three weeks ago. Reactions such as occurred last week are to be desired, for they keep the situation healthy and prevent that most dangerous of operations, pyramiding.

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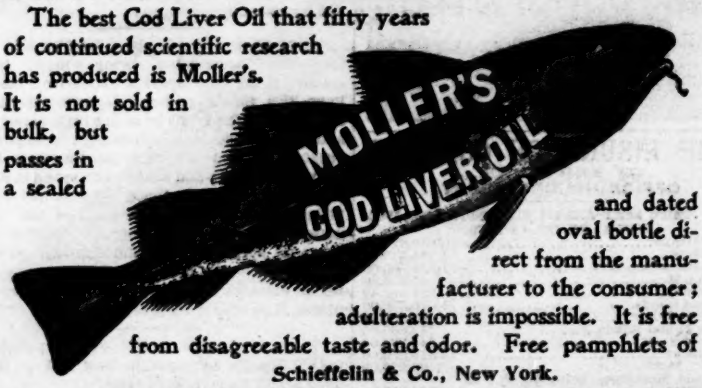

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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 6

Mrs. C. H. Daniels, presiding, read selections from Revelation and Isaiah and drew the lesson that the hostile forces so alive today in the mighty nations of the earth may be carrying out the will of the Lord.

Mrs. Judson Smith spoke of the encouragement in the offer of new missionaries who are ready to give their consecrated vigor and zeal to the foreign field, and introduced Miss Calder of Hartford, at present a teacher in the high school in Middletown, Ct, who is under appointment to the Central Turkey mission, to be associated with Miss Blakely in the Central Turkey Girls' College at Marash. Miss Calder spoke of influences which have led to this decision, of her life at Mt. Holyoke College, where she joined the student volunteers, and of the great privilege of being allowed to share in this work.

Miss Brown, president of Essex North Branch, just returning from her winter sojourn in Columbus, O., alluded to foreign mission interest as she had met it in connection with different denominations.

Miss Child gave a message just received from Miss Stone at Salonica, who writes, "Are you not seeing answers to the petitions of all who prayed that this closing year of the century should be marked by a distinct advance in missionary work, a special aggressive movement? In our field forty-five additions to the church from Jan. 1 to March 1, as many as in all our field during all last year! Let continual prayer be made." Miss Child also gave a message from Mrs. Packard, president of New York Branch, asking that they be specially remembered in connection with simultaneous meetings to be held in different centers in the state to pray for the completion of their pledge for the year of $15,000. This request was earnestly responded to by Mrs. Bradley, former president of the branch, who marked the growth since the earlier years of its history and paid a tribute to Mrs. Dudley, the late treasurer, in memory of whom the branch is this year making a special contribution for Foochow.

Mrs. Stone and Mrs. Howard of St. Johnsbury represented Vermont Branch, and Mrs. Stone spoke of two of their missionaries, the Misses Ely at Bitlis, Miss Charlotte recovering from a severe illness and beginning to resume work as it can be brought to her in her room.

A letter was read from Rev. Mr. Bartlett of Smyrna, showing the inestimable blessing which the kindergarten has proved itself in Turkey for the last fifteen years and the need of some one well equipped who shall train classes of kindergartners to supply vacant places and to open new kindergartens. This and other work in Smyrna was commended to prayerful attention.

Apropos of Dr. Hillis

It is a comfort to know that he proposes now to leave the Presbyterian Church, but he should have taken his certificate of ministerial dismission when he went to the Congregational body and was installed pastor of one of its churches. What right has a man to be a minister in two denominations at one and the same time, or a member of a Presbyterian presbytery and of a Congregational association?—*The Presbyterian.*

Logically the supremacy of God and the dependence of men on God lead to foreordination or election. That God elects is also distinctly recorded in the Scriptures, and, more over, is supported by the theory of evolution. —*Christian Intelligencer.*

Dr. Hillis will please his friends and disappoint his enemies by uttering no word of criticism of his mother church or her creed. He did his work for the revision of the confession when as a Presbyterian minister it was his duty to do so, when he believed that it ought to be revised. He made his last impassioned protest against section four of chapter three as a Presbyterian minister. If he had not been a Presbyterian when he made that protest, he would, to use familiar terms, have been meddling with what was none of his business—with something that did not concern him. Henceforth, out of the denomination, he will not feel himself justified in offering unasked advice nor in indulging in fruitless criticism.—*The Interior.*

The whole life and ministry of Jesus is a revelation of moral freedom.—*Dr. Henry van Dyke*

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for 25 cents.

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3 Hibiscus: 1 Palm: 1 Jasemine,	25 cts.
5 Hardy Roses, each one different, fine for garden,	25 cts.
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The Scene at Ahmednagar, India

BY REV. HENRY FAIRBANK

A casual observer walking through the streets of this city might not see much evidence of the famine. Shops are open. People are buying and selling clothes. The market is crowded with vegetables and fruit and there is a bustling crowd everywhere. But you hear a sound that resembles the thunder in a ten cent theater. Investigate and you will find a crowd of men and women about a great cistern. In ordinary times that cistern is full of water and people dip it out leisurely. To-day there is a hurrying crowd. At the bottom is an inch or two of water and the crowd are throwing down tin cans with one end open. These cans are the five gallon tins that come with kerosene oil from America, and they draw these along the bottom of the cistern to get as much water as possible. Each time the five gallon tin comes up it brings perhaps a pint of water. Slowly they fill their water jars and take the water home. The noise you have heard is the noise of these tin cans on the stone floor of the cistern.

Go on a little further and you will find a crowd of beggars, men, women and children, sitting about the door of some wealthy man and waiting for the handful of grain that is finally doled out. The clothes of these people are conspicuous by their absence, and the skin and bones look about the whole crowd makes you shudder. In the dusk of the evening these people scatter to go from door to door, and their cry to the women inside the doors is: "O mother, give me a mouthful of food," "O my God, give this child something to eat."

On Tuesdays comes the weekly market in the city. The straight road from the Kapur wadi relief work lies past the gate of this high school compound, and as the workers on the camps have leave on that day they simply choke the road. They come with the twelve and sixteen cents that they have earned through the week, and by buying at this city market instead of at the market at the relief camp they save one or two cents. These are the people who prefer to work rather than to beg, even though the wage is but three cents. There are at present some 200,000 of them on relief camps in this Ahmednagar district out of a population of nearly 900,000, and the numbers are increasing every week.

I had a piece of work for a blacksmith to do. He came to me when the weather was cool, and sat shivering on the floor. I asked him about his condition. He almost burst into tears. "My son died in the plague and they burnt up my blankets and my clothes and everything that could carry a taint, and I have hardly money enough to buy my daily food—much less to buy blankets and warm clothes." The next time I went to see him he was working on a pile of small hammers. "What are these?" "These are hammers for the relief camps. People use them to break stone with." These hammers and their wooden handles furnished work for some weeks to the blacksmiths and carpenters. So even the work provided for these artisans has to do with the famine.

Almost every day new people come asking us to care for themselves and their children. All whom we can we accept, and the houses which are available for these are getting filled to overflowing.

People come from castes that would have thought it pollution to come and live with the Christian people of our community. All of these we receive as far as possible, only telling them that they must be willing to eat bread cooked by the Christian people and drink water that they have brought. This is breaking caste. Sometimes it seems hard to make this condition, but if we did not we should have thousands at our door and we should make strong the bar that prevents them from becoming Christians. We shall discourage any baptisms till the famine is over, and all children and adults who want to leave will have the opportunity to do so. But we anticipate that some will stay and cast in their lot with these people with whom they have been on such intimate terms during the famine. This refers only to those who express a desire to stay permanently with us. All who really need food are fed and helped to go to relief camps or given work to do that will provide them with food. Numbers are coming even though we oblige them to break caste, especially poor, forlorn women with little children—such pitiable objects they are—and they are clothed and fed and taught, thanks to the provision made by the friends in America.

March 9.

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For Bilious and Nervous Disorders

Are Without a Rival.

ANNUAL SALES OVER 6,000,000 BOXES.

10 cents and 25 cents, at all drug stores.

The Young Mother

She thinks little of herself, and fails to notice how pale and thin she is growing. She worries constantly over the baby that does not thrive, although its food seems abundant.

Scott's Emulsion

nourishes and strengthens the nursing mother and supplies to the baby's food the bone-forming and fat-producing elements which were lacking.

50c. and $1.00, all druggists.
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BOYS' ANNUAL SUMMER TOUR. "MERRY Wanderers": England, Scotland, the Continent and Paris Exposition, leave New York June 23, Hamburg-American Line, returning about September 8. Address Mr. EDWIN STANTON FIELD, M.B., LL.B., Cornwall-on-Hudson, N. Y.

In and Around Boston

Interdenominational Fellowship and Work

This topic drew a large company of ministers of many denominations to Pilgrim Hall on Monday morning. The occasion was used to give impetus to the coming Liberal Congress of Religions in Boston. Mr. Edwin D. Mead discussed The Church and Democracy in clear and emphatic utterance. So far as philanthropy and society are concerned democracy is equivalent to and finds its origin in the church. But the church has not kept pace with the materialities of our century. Money values are greater than the values of the soul. The new emphasis upon Christ and the sociological aspect of his teachings is a sign of promise. Mr. Mead drew applause by his condemnation of certain sources of endowments for colleges and universities. In other days the walls of these institutions were laid in devotion and arose in prayer, and we shall do well to follow this line. A boycott of gifts from questionable sources will do much to purify the social and religious atmosphere of America. We need a severer sense of social obligation in the ministry rather than an antagonizing of a man's belief in Isaiah.

Rev. Mr. Graves of Tremont Temple expressed for Dr. Lorimer his hearty interest in the movement toward church unity. Rev. W. J. Batt detailed the fine fellowship and worth of the Ministerial Union of Ayer, and Dean Hodges described the plan of the associated churches of Cambridge to meet the social needs of that city, as examples of interdenominational work. Rev. C. F. Carter outlined the coming congress, emphasizing its distinct features as recognizing an increase of the unifying spirit in our churches and the desire to learn different beliefs of men that each may help the other toward the whole truth.

Visitors from Edinburgh

Friends of the Woman's Board have already had an opportunity to meet one of the prominent delegates from over the sea to the coming Ecumenical Council. Those who attended the pretty reception in honor of Mrs. Duncan McLaren of Edinburgh, last Monday, in the Board rooms, met a vivacious little woman, with a pleasing smile, bright dark eyes and a strong Scotch accent. At the time of the London Conference, in 1888, Mrs. McLaren gave a garden party to some of the delegates at her home in Edinburgh, which Miss Child attended, so the acquaintance was pleasantly renewed in Boston. Mrs. McLaren is editor of the *Zenana Quarterly* and she will speak at the New York Conference on The Responsibility of Women in Foreign Missionary Work, on Woman's Day. Mr. and Mrs. McLaren have for many years been active in the missionary work of the United Presbyterian Church in Scotland and are able to speak with authority, having visited stations in China, Japan and India. They are now guests of Mrs. McLaren's sister, Mrs. Moen of Worcester.

For a Revived Life in the Churches

At Shawmut Church last Sunday afternoon was held a gathering similar in intent to two previous meetings at which the causes of apparent spiritual apathy in the churches were considered, first by the ministers of this vicinity and next by the laymen in separate convocation. To the Shawmut meeting were invited women from a large circle of churches, and every moment was well occupied. It was led by Mrs. James M. Gray, chairman of the woman's committee of the Evangelistic Association.

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Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 16, 10 A. M. Symposium on The Ministers' Meeting. Election of officers.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

THE WOMAN'S HOME MISSIONARY ASSOCIATION will hold its semi-annual meeting in the Center Church, Haverhill, Mass., on Wednesday, April 25. Sessions at 10.30 and 2. Among the speakers will be Rev. W. S. Hawkes, Secretaries Day and Gutterson, Mrs. B. F. Hamilton, Mrs. W. H. Davis, Mrs. Albert W. Hitchcock and Miss Lizzie D. White. A full attendance is desired. Basket collation at noon. Tea and coffee will be furnished. Louise A. Kellogg, secretary.

THE SIXTY-EIGHTH ANNUAL MEETING of the Congregational Sunday School and Publishing Society will be held in Pilgrim Hall, Congregational House, Boston, on Monday, April 16, at 4 P. M., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers, and for the transaction of other business. All life members are entitled to vote; also, "the State Association, Conference or Convention of Congregational Churches in any state may annually nominate five persons for election as annual members of the Society." Geo. M. Boynton, Secretary.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION, Edinburgh, Scotland, June 22-29.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

ECUMENICAL MISSIONARY CONFERENCE, New York city, April 21-May 1.

INTERNATIONAL C. E. CONVENTION, London Eng., July 14-18.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Washington, D. C., May 7-11.

SUFFOLK SOUTH CONFERENCE, Central Church, Jamaica Plain, April 18, 2 P. M.

LIBERAL CONGRESS OF RELIGIONS, Boston, April 24-29.

NORTHFIELD STUDENTS' CONFERENCE, June 29-July 9.

NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 13-23.

NORTHFIELD GENERAL CONFERENCE, Aug. 9-19.

STATE C. E. CONVENTIONS

Mississippi,	Oxford,	April 12-15.
Georgia,	Atlanta,	April 19-22.
North Carolina,	Raleigh,	April 23-26.
Tennessee,	Nashville,	May 3-6.
Kentucky,	Versailles,	May 11, 12.
Alabama,	Huntsville,	May 11-13.
West Virginia,	Morgantown,	May 15-17.
California,	Stockton,	May 17-20.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

New Jersey,	East Orange,	Tuesday, April 17.
Florida,	Sanford,	Tuesday, April 17.
Tennessee,		Wednesday, April 25.
Oklahoma,	Kingfisher,	Thursday, April 26.
New Mexico,		April 21.
Kansas,	Seneca,	Thursday, May 3.
Missouri,	Carthage,	Tuesday, May 8.
Indiana,	Terre Haute,	Tuesday, May 15.
Massachusetts,	Amherst,	Tuesday, May 15.
Michigan,	Ypsilanti,	Tuesday, May 15.
Ohio,	Elyria,	Tuesday, May 15.
New York,	Homer,	Tuesday, May 15.
Iowa,	Mason City,	Wednesday, May 16.
Illinois,	Oak Park,	Monday, May 21.
South Dakota,	Sioux Falls,	Tuesday, May 22.

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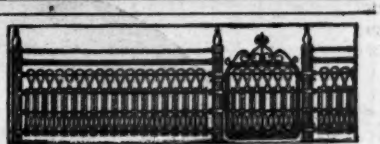

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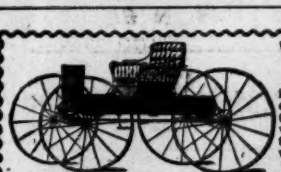

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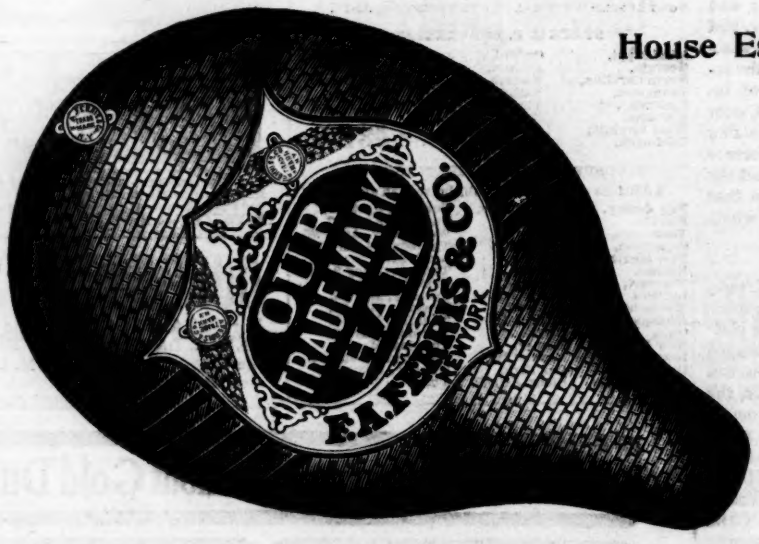

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